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A NEW TRAINING SCHOOL

By Emily Lansdell

In the providence of God Woman's Missionary Union Training School will have a new name and a new function in the training of Christian workers.

On May 12 Woman's Missionary Union in annual session at Miami approved the recommendations of the Board of Trustees of The Training School that the faculty, curriculum, and building be enlarged in order to meet more adequately some challenging needs in the training of Christian workers, some challenging needs along the lines of missions and church social work. It was further voted that classes be opened to men who might need the specialized curriculum which the school will offer, and that the name of the school be changed.

After the meeting of the trustees on February 27-29, the proposed plans were presented to the Advisory Committee of the Training School. This committee, which includes representatives from the Sunday School Board, the Foreign Mission Board, and the Home Mission Board, met in Louisville on March 24. They discussed the recommendations of the trustees with approval and enthusiasm and voted to invite the Survey Committee of the Executive Committee of the Southern Baptist Convention to visit the Training School in order to study the needs for expansion, particularly the provision for additional offices, classroom and library space.

This committee came to Louisville on April 29 and on May 13 the chairman, Dr. H. W. Tiffany, brought to the meeting of the Executive Committee in Miami the report of his

committee. He stated that after conferring with the Home and Foreign Mission Boards and obtaining their approval the committee was recommending that the sum of $160,000 per year for 1953 and 1954, making a total of $320,000, be taken from the Advance Program receipts on the basis of 25 per cent from the Home Mission Board and 75 per cent from the Foreign Mission Board. This recommendation was approved by the Executive Committee, and the next afternoon was passed by the Southern Baptist Convention. And, thus Southern Baptists will make possible the erection of a new wing to the present building and the enlargement of the school in its endeavor to serve the denomination.

For several years those who have been close to the school and at the same time could view the scene objectively have realized that the function and curriculum of the Training School needed to be restudied and adjusted to a changed denominational environment.

The Woman's Missionary Union Training School was started in 1907 to provide more adequate training for women Christian workers, particularly foreign missionaries. For many years the Training School has been offering the degree of Master of Religious Education after two years of prescribed study, with majors in Bible, Missions, religious education, and church social work. Most of the basic courses have been taught by professors from the Southern Baptist Theological Seminary. Until a few years ago certain professors came over to the Training School to teach separate classes for the women. Now Training School students attend classes in Norton Hall along with the men and earn there approximately two-thirds of their credits. Faculty members from the Training School staff offer courses in music, drama, and recreation as tools of group work, courses in missionary education and in church social work. Each young woman is assigned to some form of practical work in churches, missions, hospitals, or settlements. This work is carefully planned and supervised so that it may be a learning experience as well as a service project for the student. The Good Will Center, which the Training School

has owned and operated almost continuously since 1912, is closely integrated with the department of field work. The Training School has indeed made a distinctive contribution in training hosts of consecrated young women to take their places in denominational work.

When the Training School was founded, the Southern Baptist Theological Seminary gave official admittance only to men, and furthermore the curriculum of the Seminary was designed almost exclusively for theological students. Now, forty-five years later, the curriculum of the Seminary has been broadened to cover considerable non-pastoral training, women are admitted as candidates for the B.D. degree provided they already have the M.R.E. degree or an equivalent prerequisite, and the School of Music has been established by the Seminary for men and for women. About two years ago officials of the Seminary notified the Training School that the establishment of a School of Religious Education was under consideration and a joint study was invited.

Along with these changed and changing conditions another factor entered the picture to make it necessary to rethink the purpose and function of the Training School. The school was refused accreditation because two-thirds of the courses were under the administrative supervision of another institution and because of the need for more professors of highest qualifications on the staff of the Training School. The time had come to determine again the place of the school in the training of Christian workers, and this was the task which faced the Board of Trustees as they gathered for their annual meeting last February.

To save the institution just for the sake of saving it was a motive not worthy of Woman's Missionary Union and the Christian cause, but if there were a destiny for the school then that course must be pursued with faith and courage. Obviously it was not good stewardship of the gifts received from Woman's Missionary Union and from the Cooperative Program merely to duplicate courses offered at the neighboring Seminary. It was conceivable that

the Training School might become the Louisville School of Religious Education for men and women. Recognition was made of the fact that the Seminary is at present doing more in that field than the Training School and that increasingly Southern Baptists are seeking men in this field of service, particularly as administrators of a program of religious education and as Baptist Student Union secretaries. To ask Southern Baptists to discriminate in favor of one of several schools of religious education by providing a separate budget and campus was not deemed just, and furthermore, the purposes back of the founding of the school and of Woman's Missionary Union were not fully expressed in this type of school.

Here was a school enjoying a sponsorship unique in the denomination, a school adjoining the campus of the Southern Baptist Theological Seminary but with an administrative staff and budget entirely separate. The fact that it did adjoin the Seminary and was thereby relieved of the responsibility of offering certain basic courses limited the scope of the school but at the same time presented its challenge. Why not make of this school not another theological seminary, not another school of religious education, but a school where specialized work might be offered beyond the possibility of the regular seminaries who in scattered areas must provide full-scale work in theological subjects and a comprehensive curriculum of religious education to prepare workers for varied areas of service?

Some denominational leaders have long recognized that Southern Baptists needed a school for advanced missionary leadership. Dr. W. O. Carver writes, "The general condition of the world and the changing attitudes toward world Christianity call for rethinking the education and preparation of missionaries for service in all parts of the world including our own country. We definitely need to make provision for what we may call the higher education of missionaries and of missionary leadership at the home base. Besides candidates for missionary appointment we need to take account of missionaries on furlough who desire and

require help in reorientation for their continued service. . . . These courses (now offered at the Training School and at Southern Seminary) are not, and in the nature of the case, cannot be all that is needed for equipping workers in this present world which is in the process of worldwide revolution and reconstitution."

Southern Baptist misisonaries on furlough this year and in previous years have attended graduate schools outside of the denomination and outside the South where they could study such subjects as methods of teaching English to foreigners, tropical hygiene, linguistics and phonetics, anthropology, adult literacy, and modern revolutionary movements.

The Training School, cognizant of the inadequacy of its personnel and physical resources but with faith in Southern Baptists and in God, will seek to provide specialized graduate training for missionary leadership. In this ambitious venture the Training School covets the close cooperation of the Home and Foreign Mission Boards and the mission departments of all the seminaries in the Southern Baptist Convention. With their cooperation and support the school should contribute immeasurably to the denomination as a whole and to world Christianity.

The trustees of the Training School might have decided that this advanced school of missionary preparation for men and women would be the sole function of the school in the future. Two factors caused them to recommend the continuance of a basic course of study leading toward the Master's degree. First, the urgent need for more adequate training in church social work was recognized. Missionaries at home who are working in settlement houses, on the river fronts, with migrants, in Good Will Centers, with juvenile delinquents need some techniques and knowledge not ordinarily included in the curricula of schools of theology and of religious education. Missionaries overseas, particularly women, need a training different from the theologian and also different from the religious educational director in a Southern Baptist Church.

Not only do missionaries need this training. Some Baptist churches and associations are now employing social workers who do case or group work among the down-and-outs financially, morally, or spiritually. Professor Nelson of Yale estimates that there are 10,000 workers in Protestant institutions in the United States, institutions for children, old people, the handicapped. Baptist orphanages and other institutions are seeking workers skilled in the techniques of professional social work but at the same time possessing vital personal experience of the Christian gospel and a sympathetic understanding of the place of the church in the life of the individual and of the community. The Training School hopes to build a curriculum that will meet this need in the training of Christian workers.

Another factor which caused the trustees to decide to continue a basic course of study was the obligation the school had toward the young women who wanted to study in Louisville. With other seminaries crowded and Southern Seminary not fully opened to women students, the Training School could not suddenly and completely withdraw from this field. The trustees of the Training School petitioned Southern Seminary to admit women directly as candidates for the B.D. degree, particularly those who wanted to major in Bible and Theology. If later a School of Religious Education is established in Louisville possibly those women who want to train as directors or administrators of a program of religious education and as B. S. U. secretaries will enroll in that school if they are permitted to do so. Possibly those who want to major on the techniques of group work in religious education will elect the Training School's course. The students of the Training School will, of course, continue to take some of their classwork at the Seminary, and the action of the trustees opened Training School classes to the men.

The exact definition of the curriculum of the Training School on this level will obviously await developments in the field of religious education at Southern Seminary. In the meantime the Training School will continue its general

program which permits young women to major in Bible, missions, religious education and social work, drawing heavily, of course, on classes afforded by the Seminary. At the same time the Training School will bring to its staff outstanding professors with the expectation of gradually uniting and intensifying its scope of study.

The title of the Founders' Day Address which Dr. Carver brought at the Training School in 1948 is "The Origin of a New Era in Southern Baptist History." In this address he said that back of the founding of the Training School "lies a slowly emerging drama of preparation in which in the background glance we are unmistakably the movement of the Spirit of God." The Training School looks to the future striving still to follow the movements of the Spirit of God.

THE BEGINNINGS OF SOUTHEASTERN SEMINARY

By W. Perry Crouch

As one who has been associated with Southeastern Baptist Seminary since it was only a dream in the minds of a few individuals, I have been asked to outline the early beginnings of the institution.

It would be impossible to trace fully the dreams of so many people who have lived in the eastern states of our Southern Baptist Convention concerning the need and possibility of a great seminary in this region. However, we will attempt to trace the tendencies and needs as they were uncovered and expressed by our leaders, culminating finally in the establishment of this institution which has now officially opened her doors as a part of the family of our Southern Baptist Convention.

By the year 1944 our Southern Baptist Convention territory reached from the Atlantic to the Pacific, embracing an area over 3,000 miles in breadth. As our Southern Baptist territory increased, the members of our churches likewise increased. By 1944 we were reporting 25,965 churches with a combined membership of 5,667,926. It became evident to the leaders of our Convention that we must greatly expand our three seminaries, or establish new ones, or follow both courses. New churches require new ministers, and on the whole, our churches were requiring better trained ministers. Indeed, the need was larger than the training of ordained ministers who would serve as pastors. Our people were beginning to see the tragic need of our world. Some were talking about a great Foreign Mission Advance. Instead of a few hundred missionaries, we ought to have several thousand in many countries of earth. Our Foreign Mission Secretary realized the great need for trained missionaries and made an appeal before the Executive Committee of our Convention several years ago, urging that our seminaries be undergirded and strengthened just as rapidly as possible.

As the number of our churches increased, many were increasing in their local membership. Churches beyond

seven to eight hundred were beginning to employ secretaries and assistants. Churches of 1,000 to 2,000 were often employing two or more workers besides the pastor. Churches above 2,000 were finding it imperative that they have a trained staff, perhaps consisting of an Associate Pastor, Educational Director, Youth Director, Elementary Director, Music Director and several secretaries. Workers needed specialized training for this task. The demand for these trained servants for our local churches, both lay workers and ministers, was far beyond the number graduating from our seminaries from year to year. If ever a need gave birth to an idea, and an idea became the fore-runner of an institution, it was true of Southeastern Seminary.

While the need for trained ministers, missionaries and lay workers was increasing, something was happening in the hearts of our young people. During the war years, many young men have heard God's call to His service. The Government, through its G. I. Bill, made it possible for these men to enter school almost immediately after their discharge from the army. As a result, our Seminaries were besieged with applications for admission beyond their ability to care for them. Some became impatient and entered seminaries of other denominations or non-denominational institutions. To have increased our present seminaries to meet this demand would have been to make them of university size, and thus greatly lessen the possibility of securing work in local churches or mission stations, and lessen the value that comes from faculty and students working together in a smaller institution.

However, a study of our three older seminaries will indicate a steady increase in the number of students during the past ten years. Perhaps it will be difficult to set a maximum enrollment for any given seminary and close the enrollment when that figure has been reached. But the fact remained that in 1946 there were many more young men entering the ministry and young men and women beginning full time service than our three existing seminaries could properly accommodate.

Many of our pastors and leaders along the eastern seaboard had been talking about the need for a seminary in this section for a number of years. Many had pointed out the fact that in 1945 there were 2,001,901 members of Baptist Churches and 8,721 churches in North Carolina, South Carolina, Georgia, Florida, Virginia, District of Columbia and Maryland which are the Southern Baptist states along the eastern seaboard. 2,700 of these churches were in North Carolina. Students from any of these states must travel several hundred miles to reach one of our Southern Baptist seminaries. In many instances it was much nearer to Northern Baptist schools or non-denominational schools. If Southern Baptists were to continue to train the leadership for our churches in the eastern part of our Convention, it was evident we must locate a seminary in this territory.

In December, 1945, the Buncombe Baptist Pastors' Conference meeting in Asheville, N. C., prepared a Memorial to be presented to the Executive Committee of the Southern Baptist Convention requesting that the Executive Committee consider the possibility of using the property at Ridgecrest, N. C., as a possible location for an Eastern Baptist Theological Seminary to help take care of the many men returning from the armed forces who were seeking admission to a Southern Baptist seminary. Dr. C. C. Warren, Pastor of the First Baptist Church of Charlotte, N. C., and I were at that time the members of the Executive Committee from North Carolina. We jointly sponsored the memorial before the Executive Committee which met in semi-annual meeting in Nashville, Tennessee, December 14, 1945.

The idea of using the assembly grounds at Ridgecrest did not seem very popular with the Executive Committee, but the need for an eastern seminary was hard to ignore. After much discussion, a small committee of three men was appointed to study the possibility of the need of a seminary in the eastern part of our Convention. This committee made a brief report to the Executive Committee in June, 1945, to the effect that all of the State Mission secretaries on the eastern seaboard and other Baptist leaders in that

area who had been consulted believed that there should be a Southern Baptist seminary in the eastern part of the Convention.

The discussion of this committee report was enlightening and helpful in getting the matter before the leaders of our Convention. Again Dr. C. C. Warren, Mr. M. A. Huggins, and I had an opportunity to push our claims for an institution that would provide training for church leadership in this great area. The result was a recommendation from the Executive Committee to the Southern Baptist Convention meeting in St. Louis, May, 1947, "that a committee of nine be appointed to study the whole question of theological education in the light of suggestions concerning the establishment of a new theological seminary."

At this same Convention meeting in St. Louis, in May, 1947, a memorial was presented from the Southern Baptist General Convention of California requesting the appointment of a committee to make a study of the proposed plan to receive the Golden Gate Theological Seminary as an institution of the Southern Baptist Convention. A committee of nine was appointed to study the whole question of theological education and recommend concerning the possible need of a new seminary in the eastern part of the Convention and the memorial concerning the Golden Gate Seminary in California. This committee consisted of John H. Buchanan of Alabama, chairman; Wade Bryant, Virginia; R. C. Campbell, Arkansas; Douglas Hudgins, Miss.; Edgar Godbold, La.; J. W. Storer, Okla.; Wallace Bassett, Texas; A. L. Aulick, N. M.; Paul Caudill, Tenn.

This committee began work immediately with three aims in mind: (1) "To find our present and prospective needs for theological education with especial reference to our pastors"; (2) "to discover our present facilities for meeting these needs"; and (3) "to arrive at the changes, additions or eliminations that should be made in our present educational set-up in order to provide for these needs most efficiently and economically." The committee was divided into sub-committees for work, and the part-time services of

Dr. J. E. Dillard and Mr. Porter Routh were secured to help complete a thorough survey.

We will not attempt to reproduce the complete report of this committee, but some of the facts secured and resulting conclusions are important to the background of our eastern Seminary:

1. "All of the Seminaries are over-crowded. While no students were turned away last year for lack of classroom, the classes themselves were in many cases so large as to make the best teaching impossible; approximately 270 students in 1947 and 400 in 1948 were not able to secure lodging at all, and a larger number had to live off the campus."

2. "The information given by alumni pastors from the three seminaries is in line with that given by the faculties and students, viz.: that the enrollments are too large for the facilities, the classes are too large for the best teaching methods, that more and better equipment should be provided, and that we need more seminaries."

Some of the conclusions of the committee on the survey were:

(1) "Southern Baptists ought to have a well-informed and well-trained ministry. Our position of leadership, being the largest evangelical body in the territory of the Southern Baptist Convention; our principles, especially the right of private interpretation of the Scriptures; our church polity, the equal rights and responsibilities of church members; our program, seeking to enlist all our people in all our work; our problems of education, enlistment, and evangelism; these and the conditions of our times make it imperative that we have a cultured, consecrated, cooperative leadership. Such a leadership cannot be had without adequate educational facilities.

(2) "Southern Baptists do not have as highly trained ministerial leadership as we need. Many men are ordained to the gospel ministry who have not and perhaps will not receive the technical training they greatly need. These are usually good men doing good work; many of them entered the ministry late and have family and financial bur-

dens that make it difficult if not impossible to pursue an education in a systematic way. Approximately one-third of our ministers never went beyond high school; another third have not been beyond college; and less than one-third have both college and seminary training.

(3) "Our need for a well-trained ministry is rapidly increasing. The general culture of the people calls for well-trained men; the normal increase in the number of our churches; the changing status of our churches, quarter-time churches becoming half, or full-time, and half-time churches becoming full-time; the replacements necessary because of deaths, retirement, etc.; and the expanding population being served by Southern Baptist churches, these all and each call for more trained men.

(4) "Our three seminaries as they are now equipped are not able to meet the growing need for well-trained men. They are over-crowded, undermanned, and inadequately equipped.

(5) "We believe Southern Baptists should have two more seminaries to relieve our present congestion, provide facilities for the increased number of men who ought to have theological training, and to serve great areas now remote from the seminaries we have.

(6) "Southern Baptists should have a well-thought-out long-range, comprehensive policy and program of theological education to meet the needs of all sections of our territory and to offer training to all our God-called ministers."

(7) "That two new seminaries, one in the West and one in the East, be established as soon as suitable sites can be had and adequate plans be made for financing the same without injury or impairment to our existing seminaries."

(8) "That this Convention appoint a committee of one from each state to promote the long range seminary program in cooperation with this Convention and the several state conventions.

(9) "That such committee be authorized to recommend sites, enlist financial support, draw up charters, and

perform other necessary duties pertaining to the carrying out of the above recommendations."

Following the report of the Committee to Study Theological Education, the Convention adopted the Committee's report and appointed a large representative committee to carry out the recommendation of the survey committee. Dr. J. W. Storer of Tulsa, Oklahoma, was named chairman of the committee. A steering committee was named and the larger committee was divided into sub-committees for more effective work. We are concerned with the sub-committee named to locate a site for an eastern seminary and to recommend a charter for same. This committee was composed of Dr. Claude Bowen, pastor of the First Baptist Church of Greensboro, chairman, Vernon B. Richardson of Maryland, W. Douglas Hudgins of Mississippi, Thomas Hansen of Florida, Louie D. Newton of Georgia, A. E. Tibbs of South Carolina and Wade Bryant of Virginia.

The decision was not an easy one, or one that could be quickly made. The facilities at Wake Forest College, soon to become available because of the removal of the college to Winston-Salem, were finally chosen as the permanent location for the new Seminary in the East. Several reasons were evident: (1) The college plant at Wake Forest, comprising 469.7 acres of land, 19 college buildings, 10 residential buildings, an athletic field, a stadium, all weather tennis courts and a nine-hole golf course was offered to the Southern Baptist Convention for a price of $1,600,000. A recent evaluation by a recognized firm had placed the value of the campus and buildings, less depreciation, at more than three million dollars. Surely this campus which had long been the center of Baptist culture and leadership would be an ideal place for a great seminary. Surely such an offer could not be duplicated in the entire country. (2) Wake Forest was located near the center of the Baptist population of the eastern states of our Convention. Virginia, District of Columbia and Maryland were on the North. South Carolina, Georgia and Florida were on the South. The town of Wake Forest is on the main line of the Seaboard

Air Line Railroad running from New York to Miami, and just forty miles from the main line of the Atlantic Coast Line Railroad. It is easily accessible by plane, car or train. (3) The town of Wake Forest would give a home-like atmosphere to the seminary. Nevertheless, it is only 16 miles from Raleigh, N. C., and 19 miles from Durham, N. C. Both of these cities would have excellent hospital facilities and good shopping centers. (4) To the northeast and southeast of Wake Forest are large rural sections with many rural churches that would furnish opportunities for practical work in this field. To the west of Wake Forest lies the great industrial section of North and South Carolina and Virginia. This should furnish many opportunities to students for practical work and study of the spiritual needs of our industrial people. (5) Within a radius of twenty-five miles there are located several colleges and universities of national influence. Libraries and conferences conducted by these schools would be available to seminary students. (6) North Carolina, the home state of Wake Forest, has long been one of our strongest Baptist states with 2,915 churches and 687,760 members of our churches. The missionary spirit of the churches of this state should furnish excellent surroundings for the new seminary.

After several public hearings, a delegation representing North Carolina and Wake Forest College made a final offer to the committee in session at Nashville, Tennessee. The offer had the sanction of the Board of Trustees of Wake Forest College and the Baptist State Convention of North Carolina. The committee unanimously recommended the Wake Forest property to the Executive Committee of the Southern Convention and they in turn joined the Theological Committee in recommending it to the Southern Baptist Convention meeting in Chicago in May, 1950. The Convention approved the action and named the first Board of Trustees of the Southeastern Baptist Theological Seminary.

The Trustees of the new institution held their first meeting at Wake Forest College in June, 1950. Dr. C. C. Warren was named chairman of the Trustees. An Execu-

tive Committee was named and other necessary committees appointed. A committee composed of Dr. Marshall Craig of Dallas, Texas, Dr. Fred Brown of Knoxville, Tennessee, Dr. Harold Seever of Mobile, Alabama, Dr. Claude Bowen of Greensboro, N. C., with Dr. W. Perry Crouch of Asheville as chairman, were named to nominate the first President of our Seminary. After many months of work and many meetings of this committee, they unanimously recommended to the Trustees in annual session of Wake Forest, N. C., February, 1951, Dr. Sydnor L. Stealey as President. This recommendation was accepted and Dr. Stealey became our first leader. He began his work officially on June 1, 1951. The Seminary, opened September 11, 1951 with an excellent faculty and student body doing regular seminary work, became a living testimony of the spirit and zeal of its beloved President.

This brief sketch of the history of our Seminary would not be complete without paying tribute to those who first dreamed dreams of such an institution and to the many who have worked hard to bring these dreams to realization. We mention particularly the work of Dr. C. C. Warren, a member of the Southern Baptist Executive Committee from North Carolina and the first chairman of our Trustees; Dr. John Buchanan, chairman, and the members of the Theological Survey Committee; Dr. J. W. Storer and the members of the committee on Theological Education; Dr. Claude Bowen, chairman and the members of the committee to locate the Eastern Seminary; Dr. Duke McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention; Dr. Louie Newton, member of the Executive Committee from Georgia; M. A. Huggins, Secretary of the North Carolina Baptist State Convention; Rev. Eugene Olive, Assistant to the President of Wake Forest College; Dr. L. L. Carpenter, Editor of the Biblical Recorder; Mr. Claude Gaddy, Secretary of the Council of Christian Education in North Carolina; Dr. Ralph Herring, pastor, First Baptist Church of Winston-Salem, N. C.; and many others who have worked hard to make this institution a reality.

WORD PICTURES OF THE WORD

An Exposition of Psalm 19

By H. Leo Eddleman

"The Works and the Word of God" is the caption given the nineteenth Psalm in the Revised Version. The way in which these two ideas are presented has caused some to conclude that they originally formed two separate poems. Verses 1-6 deal with the natural universe and the Hebrew is in trimeter measure. Verses 7-11 constitute an analytical description of the "law" or Word of Yahweh (Jehovah) and is in pentameter measure. Verses 12-14 conclude the poem (or poems) with a prayer.

As an inclusive map aids in the study of close-up snapshots of terrain, so a comprehensive picture of the psalm affords a proper perspective for viewing pictures of individual words.

I. The Two Sections Compared and Contrasted

A. Although the first section deals with the physical universe and the second with the divine "law" or Word, there is *much that is common* to the two.

1. Both are highly poetic. In style and phraseology a lofty literary tone prevails.

2. Both sections are characterized by a spirit of praise to Deity. The first states this quality directly: "The heavens declare the glory of God"; the second reveals it in effect as it assumes that the powerful accomplishments of the word elicit an attitude of praise and awe.

3. Each division is quite similar to another section of the Psalter. Verses 1-6 remind one of the eighth Psalm while verses 7-11 treat the same subject as the one hundred and nineteenth Psalm. Such similarity with other poetry has encouraged the idea that the two sections were originally two separate poems but which are combined here more or less loosely. This similarity, however, is not comparable to the well known instance of Isaiah 2:2-4 and Micah 4:1-4. While Psalm eight does treat of the created universe, the language and purpose are entirely different. The net result is the same when comparing 19:7-11 with Psalm one

hundred and nineteen. The former sets forth various phases of the "law" or Word; the latter is a detailed treatment of the "Word" (an alphabetical poem).

The similarity between these and other sections of scripture tells nothing definite as to the origin of Psalm nineteen; the extent of the similarity hardly goes beyond the fact of their dealing with the same subject.

4. The method of Psalm nineteen has the effect of magnifying the chief attribute common to the two subjects. "Law" is obvious in the natural universe; only the smooth operation of so vast a mechanism would make it possible for the poet to say "day unto day uttereth speech, and night unto night showeth knowledge." Does this have a parallel in the moral universe? Actually, the "law" or Word of Yahweh is also a fabric of principle. While from the standpoint of divine sovereignty the "law" may appear to be arbitrary, its structure partakes no less of unity, teleology and precision than does the natural universe.

The transition from the verses on nature to those setting forth the Word is abrupt. In the Hebrew there is not even the advantage of paragraphing to warn of the change. But the love of the Hebrews for parallelism together with the frequent use of such sections orally would not cause the introduction of "the law of Yahweh" in verse seven to seem so sudden. There was not much "sight reading"; the transition would not be sudden after the first reading. So also, for the change in meter at this point.

B. There are *certain contrasts to be drawn* between verses 1-6 and 7-11.

1. The first is written in trimeter measure. This would suggest excitement as the writer visualized the vastness of the heavens, the firmament, and the sun personified as eager "to run his course."

Verses 7-11 fall into pentameter measure. It is as though breathing took on a steadied, pensive quality at the vision of the effect of divine law on man. There is more of awe and less of excitement.

2. A different name for God is used in each of the two divisions. In verses 1-6 he is "El," God of power. The name is part of the original appellation "God Almighty." In this context on sustaining a vast universe the name "El" could hardly be more appropriate.

God is called Yahweh (Jehovah) in the second section. This is his personal name; he is the God of Israel as distinguished from one of the "gods" of the various tribes and nations. The name Yahweh meant to the Hebrew mind particularly the God who keeps covenant with his people. His word had often been vindicated by his deeds.

3. The two subjects themselves in the Psalm are quite unlike in some respects. The first treats of that which is physical in nature (heavens, firmament, etc.) while the Word is moral and spiritual. The glory coming to God from the former stems from apparently automatic though orderly operation. The effective operation of the "law," however, is contingent on the response and will of man.

4. There is a clear difference in the literary effect of the two poems. Besides a difference in meter and language, the poem on nature uses personification and imagery while the qualities of the Word are presented in a factual, philosophical vein.

The psalmist employs six different names for the Word: law, testimony, precepts, commandment, fear, and ordinances. Each is presented as a complete aspect in itself. There occurs with each the name Yahweh, to whom they belong and a part of whose character they reveal.

The piling up of these names for the Word has the effect of gathering momentum as the poem proceeds. Six of these come in rapid succession, each as belonging to and proceeding from Yahweh. But only once is Deity referred to in verses 1-6, and then as "El." The covenant keeping God of Israel is known more intimately, therefore, than the god of creation. He is man's redeemer. Indeed, the closing prayer includes a seventh use of the name Yahweh—this time synonymous with redeemer.

It is not surprising that the section setting forth the law of Yahweh outdoes the poem on nature. The praise to Yahweh as redeemer should excel that to God as creator. Even those who feel that there are here two separate poems (Briggs *et. al.*), maintain that they were combined to stress the fact that the glory of Yahweh in moral law transcends the glory of God in nature. After making due allowances for Paul's statement, "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse" (Romans 1:20 ASV), God can be known more accurately and more intimately through his Word than through other media.

C. It should be remembered that it is not the purpose of verses 1-6 to reveal a parallel structure so that for every trait of the physical universe there is to be found a corresponding feature in the metaphysical scheme of things. It is the glory which daily accrues to God from both the physical and the moral realm that is paramount throughout. This Psalm contains no justification for the tangential excesses of Talmudic commentators. The following is a list of factors mentioned in verses 1-6 which may or may not have been intended as suggestive of as many principles in the Word:

1. Witnessing to the sustaining, creative power of God. The word brings renewed life, stability and enlightenment to man. The ultimate source of such qualities is to be identified with the creator of the universe.

2. The continuous nature of this witnessing. The heavens keep on declaring (participles) the glory of God as the sun makes its incessant rounds and as the endless cycle of night followed by day goes on. Thus the Word continuously makes known the character of Yahweh to his people.

3. The silent manner of this witnessing. "There is no speech nor language; their voice is not heard." The words "speech and language" may well anticipate the second sec-

tion on the law. Both words are derivatives of roots frequently used in connection with the "Word."

The translation, "There is no speech nor language where their voice is not heard" is neither in keeping with the context nor the words of the text. The word "where" is absent altogether. The negative "*bli*" clearly stands in the statement, "their voice is not heard." Silence is underscored: "There is no speech nor language; their voice is not heard."

The Word also does its work unobtrusively. It is dynamic truth, "incorruptible seed," life-giving bread.

4. The witnessing universally applied. "Their line is gone out through all the earth, and their words (or things) to the end of the world." If this is true of nature, it is more so of the divine Word. First to his people, then to the "uttermost parts" of the earth is a plan that has not yet been modified.

5. The principle of allocation and ontology. "In them hath he set a tabernacle for the sun." The heavens and the firmament were not made as ends in themselves. They compose a tent for the sun. Their vast reaches constitute an arena for his activities.

The moral law makes up the framework within which man may run his course successfully.

II. What the Word Is and Does (Psalm 19:7-11)

In each of the six cases the name for the Word comes first followed by a qualifying adjective or its equivalent. Next comes the participle stressing the peculiar effect on man of this particular aspect of the Word. These six names for the Word are not, therefore, as many synonyms, but are distinct phases of divine truth. This order of words does not minimize the importance of the action in the participles; it rather emphasizes that the effect produced by the "law" stems from its very nature, that the two are practically synonymous. The Word of Yahweh does what it does because it is what it is.

1. "The law of Jehovah is perfect, restoring the soul." The relationship between what the Word is and what it does,

is one of antecedence and consequence or cause and effect. Just as night and day follow each other in the universal scheme of things, so the good effects of the law of Yahweh seem to stem therefrom like effect from cause.

The "law" is instruction or teaching; this "Torah" came to refer primarily to the Pentateuch. Wide usage brought other applications until the term began to be associated with the prophetic message and also an era of glory and peace such as that envisioned by the seers (as in Isaiah 1:10; 2:3; 8:16). It is the law (Torah) that will go forth from Jerusalem in the so-called "golden age."

Having both disciplinary and prophetic application; the law is called *"temimah"* or perfect, without flaw or defect, fully developed and well-rounded out. As such it is both complete and adequate and its range of subject matter is not lacking.

Because the law of Yahweh is perfect in this sense, we are not surprised to see it "converting the soul." This refers primarily to the conversion of a backslider. It means literally to "restore" or "cause to return." In whatever spiritual quality the believer may have become deficient, God's law is able to revive him. The root of this word is the same as that used in the twenty-third Psalm to refer to "restoring the soul," except that the stem in this case depicts an even more intensive action. It is a picture of one whose spiritual and moral resources have almost been depleted and is therefore "not at himself." The law of Yahweh can bring him back to himself in the truest sense, to the self that he was and can be under God.

2. "The testimony of Jehovah is sure, making wise the simple." This testimony of Yahweh about himself is both profitable and powerful. The word is the same as that used for court room procedure. It is the highest revelation of God available to man. Sometimes used to refer to the Ten Commandments, "testimony" here can mean either the direct claims of God about himself or the evidence set forth in the Scriptures concerning him.

The "testimony" of Jehovah is not merely corroborative but also hortatory. The very fact that such divine testimony can be trusted is reason why it should.

This testimony is "sure," meaning that it can be relied upon not only because of the dependability of Yahweh himself, but because of the clarity and understandableness of his testimony. It is neither ambiguous nor flexible. This root is the real origin of our "amen" when intended to convey the sense "so mote it be."

The word for "making wise" is in the most intensive form found in Hebrew. Divine instruction sealed with divine testimony is the source of genuine education. William Lyon Phelps once said that he would rather have a knowledge of the Bible without a college education than to have a college education without the knowledge of the Bible.

The word "simple" may be neutral as far as moral values are concerned. Its original meaning is "open." In Hebrew it may refer to a man who is open to evil, while in Arabic it may indicate the man who is open to things of a lofty nature. If one is truly openminded, the testimony of Jehovah is precisely what he needs and will be quite convincing. One whose convictions have been determined by the testimony of Yahweh is no longer simple or open to falsehood.

3. "The precepts of Jehovah are right, rejoicing the heart." This reference to the Word of Yahweh as "precepts" savors of oral or written declarations as to what he expects of man. The original meaning carries the idea of fix, appoint, designate; here is an intimation of the sovereignty of Yahweh. While the word in itself does not carry the idea of arbitrariness, it is obvious that Yahweh has the right and power to make such declarations and statements regarding man's obligations toward him. While the chief note of these verses is that the "law" is good and of friendly purpose, it is not wholly devoid of the idea that man must submit to it or suffer the consequences.

The precepts of Yahweh are "right" in the sense of being "straight"; this word is sometimes used of man as "upright." More often it refers to a path or ground that is straight or level. The implication is that a way that is straight in this sense is the one most apt to enable a traveler "to arrive." He sees that it is the "right track."

While some of the precepts of Yahweh may seem difficult to accept or keep, ultimately they enable one "to arrive" with a minimum of pain and mishap. Therefore, they are experienced as "rejoicing the heart," or as bringing peace, satisfaction and joy to the total inner-life of man. They are in accord with what is eternally right. Even when they cannot be understood, they are to be respected and observed. As regards the written law, it has been observed that things are in the Bible because they are true and are not true merely because they are in the Bible. They were true long before the Bible was written and because they are eternally true and right, God incorporated them into the written revelation.

To the advanced lover of the "law" it is joy simply to meditate on it day and night.

4. "The commandment of Jehovah is pure, enlightening the eye." Divine commandments have great teaching value. The "law" itself stems from a word which means "to direct or to instruct." Expressed in the form of direct commandments, the chief purpose of the law still is to instruct and teach and not merely to restrict or limit. To keep these commandments is to learn both sides of life simultaneously without having to experience that which is destructive. While much of the seamy side of life is set forth today on screen and in print in the name of "realism," a little instruction in a few commandments concerning moral sanitation is usually sufficient to warn the normal mind that sewers ought not be played in.

The word "commandment" here usually sets forth the decalogue and quite clearly portrays the idea of a charge, command or order. The sister word in Arabic is associated with the idea of a sign or trail marker. Thus the com-

mandment is "enlightening" to the eye. "Enlightening" is kin to such words as flame, fire, or light of sun or moon. The intensive form of the participle here suggests the beaming of a strong light before one as he seeks to choose or know the way.

The word for "pure" is related to such ideas as sign, indicate, or select. The commandment of Yahweh is clear and carries no confusing or ambiguous qualities. The very nature of the Lord's commandment is such as to make it conducive to choose to keep it.

5. "The fear of Jehovah is clean, enduring forever." Strictly speaking "the fear" of Yahweh is not a name for the Word or "law" except by implication and also by virtue of the peculiar context in which it is found here. The idea is elsewhere set forth as a commandment. "Oh fear Jehovah, ye his saints" (Psalm 34:9). Thus the concept of fear in this context could have a preceptive or even hortatory quality.

The word for "fear" is not necessarily the fear of trepidation or frustration. The loftiest form of fear is awe. This is the proper fear of the Almighty in view of his infinite power as exhibited in creation and in his Word by virtue of its effects on man.

The appearance in this context of the expression, "fear of Jehovah"; seems to assume that such "fear" will exist in the heart of him who worships Yahweh whether it is commanded directly or not. This prophetic quality seems to come as a climax born of the gathering momentum caused by the adding of one name for the Word to another. It appears to say that the many facets of the "law" of Yahweh are so intriguing as to elicit awe (fear) in the heart of him who contemplates them seriosuly. Paraphrasing we might read, "To stand in awe of Yahweh is altogether wholesome and continues so eternally."

It should not be overlooked that the "fear of Jehovah" is set in a context that almost makes it appear synonymous with keeping divine commandments. There is a sense in which the "fear of Jehovah" may be experienced as "terror."

This may be particularly true of (1) those who have not grown in understanding the "law" of Yahweh and (2) those whose departure from or rejection of this "law" has brought them to the inevitable recompense thereof. This is more than fear of the unknown. It may well be the fear of that which is quite well known but which was shunned or rejected as truth. The fear of fire must early be learned by children for their own safety. When Yahweh is referred to in the Old Testament as "terrible," a derivation of the word "fear" is used. The thought of disobeying God's commandments can be terrifying; this may be a wholesome experience as it cleanses one from the disease of disobedience to the elementary laws of morality and spirituality.

This "fear" is "clean" in a religious sense. In the very kindred language of the Arabs it means this definitely. In Aramaic the idea of brightness or cleanliness was present originally with the subsequent development of the idea of ceremonial cleansing. This renders man acceptable before God.

This attitude of awe on the part of man "endureth forever." Wherever men are privileged to view the operation of the Word, the effect will be the same. They will fear Yahweh. Some measure of fear may be induced by contemplating the physical universe. But there is a dissatisfaction and sense of incompleteness about this fear until the full Word of Yahweh comes and supplies what is lacking.

6. "The ordinances of Jehovah are true, and righteous altogether." The word for "ordinances" calls to mind Moses deciding cases or issuing statements regarding the law. The idea is that of a statement of the law resulting from its application to an individual case. These decrees or judgments when thus pronounced are "*emeth*," truth (rather than simply "true"). They are not excathedra or arbitrary statements by some individual, but are a further projection the law into human relations. Therefore, they are "righteous altogether." With the word "righteous" the expected participle is replaced by a verb; it is that form of the verb which is used to describe characteristic qualities. The

judgments of Yahweh are inherently right, all of them together. The word for "together" may call for a concept of correlation or coordination for the total system of divine truth.

Indeed, a subtle unity pervades the entire system of divine truth. From one standpoint, its several aspects stand or fall together. If one phrase could be disproved, the case for the entire system would be weakened. Therefore, the application of divine truth should never be based upon expediency; embarrassment will surely follow. The ethical foundation on which divine precepts are based is immutable and will not accommodate itself to the disposition of man to apply it in a flexible manner.

The word "together" with this last name for the Word is reminiscent of the first in which the law was said to be "perfect" or complete. The emphases and directions for which it calls, the relation of one part to another demand an orderliness and unity. When all together properly, it does not have to be added to nor subtracted from. This is not exaggerated praise for abstract truth; this statement, far from being hyperbole, comes in connection with that name for the law which implies as much practical application as any other.

More is said about the "ordinances" or judgments of Jehovah than any other of the six appellations for the "law." They are more desirable than gold, either ordinary gold used in commercial intercourse or even the most refined gold reserved for special uses. These applications of Yahweh's law to specific cases are sweeter than honey or "droppings from the honey comb." This is not necessarily the best grade of honey but rather that which oozes from the cells spontaneously.

By these decrees the servant of Jehovah is "warned." The wisdom of those who learned by bitter experience that it does not pay to reject Yahweh's ordinances can be had by the Lord's servant minus the pain that would accompany the experience. What Adam and Eve knew about the tree

of knowledge before they disobeyed God was much better than what they knew afterward.

There is "great reward" in keeping them, therefore. The word "reward" is from the root "heel" from which comes the name "Jacob." The idea is that which follows directly on the heel, in the path of, that which comes along from behind. Therefore, obedience to divine law carries with it a recompense of its own.

In conclusion this contemplation of the "law" of Yahweh induced the writer to offer a prayer which reveals three effects it had upon him. (1) The first is a renewed consciousness of sin. The divine law had not only been a revelation of God but also served as a looking-glass for self analysis: "Who can discern errors." The Psalmist even prayed for release from "things hidden" within himself, secret sins or sins of which he may not be aware. (2) The question of sin and uprightness is to be dealt with in the inner citadel of man's soul. The words of his mouth and the meditation of his heart must be right before outer conduct can reflect the beauty and order of the divine law set forth previously. (3) This achievement must come through Yahweh, his "strength" and his "redeemer." Thus he is led by his contemplation of the Word to depend on Yahweh his personal God rather than on "some higher power" vague and indefinable. The God of creation and Yahweh are to him one and the same and he earnestly calls upon him as his "redeemer."

REVELATION, THE WORD OF GOD AND OUR PROCLAMATION[1]

By Johannes Schneider

3. We must develop this basic idea still further under these aspects: In the Christo-centric proclamation of the Gospel, a proclamation which speaks to the condition of our times there is (1) the encounter of the Word of God with the world and (2) the encounter of the Word of God with the fellowship of believers, i.e., the Church (*die Gemeinde*, the *ekklesia*).

(a) Where the Word of God encounters *the world,* it is on the one hand a *judging Word* and on the other a Word offering salvation.

(1) God judges men because of sin. He answers their apostasy with His wrath, and in His wrath He punishes men.

Today the world has a lively and deep consciousness with respect to the lostness of men. The world knows itself delivered up to the powers of doom. In the tremendous realism with which the most serious of modern thinkers see men and their fate we find a clear, at times only a dimly intuited insight, into the fact that the catastrophic situation in which mankind finds itself has its ultimate reason in man's having lost the living connections with the Holy, the Beyond and the Absolute. Mankind in the self-sufficiency of its titanic pride has raised up orders and systems which are not in harmony with the divine order of things. And because the world despises God's commandments and considers His will to be without binding validity, it has grounded its life on a foundation that is subject to constant earthquake-like disturbances. It is significant for the present situation that the world in its best representatives so comprehends itself as God's judgment declares it actually to be, without, however, being *aware* of God's judgment. One need only read modern literature with its merciless analysis of man or allow psychology to grant us a deep gaze into the abysmal depths of the human soul in order to realize how accurately modern man knows about

1. Concluded from the July issue.

his own plight. Again, the question about human guilt erupts ever and anon. Man unmasks himself. He tears off the mask and reveals himself in his whole creatureliness, brutality and cruelty. That man is basically good no serious contemporary believes today. On the contrary, the statement that man's heart is evil and deceitful from the days of his youth, finds widespread assent. The trouble, however, lies in this: that our contemporaries know of no radical way out of their lostness and guilt and that they do not place themselves under the light of God's countenance.

We must take seriously whatever we encounter in literature, in the arts, in the good and often extremely informative problem-plays of film and theatre and in the serious conversations with men of a modern intellectual and philosophic bent. It will no longer do that the hearld of the Word as, alas, it so often happens, ignores the rich and manifold wealth of self-confessions and self-understanding of modern man. In the literature of our day, including contemporary existentialism, man is described as he reveals himself, as he portrays himself in thousands of destinies and as he exposes himself in his painful, sorrow-filled humanity. We have the task to carry into this self-awareness of modern man the judgment of God. For the Word of God alone is "living and powerful and sharper than any two-edged sword; it penetrates through and through, down to the very soul and spirit, the marrow and bones, and is capable of being a judge of the movements and inmost thoughts of the heart" (Heb. 4:12).

However, it is not enough that we talk merely in *general* dogmatic concepts about the sin and guilt of man. We must interpret sin—which in the last analysis is ever one and the same, namely, contradiction against God, apostasy from God, self-sufficiency before God—in its concrete forms of appearance in order that man who is aware of his sin may be able to hear the judging verdict of God in such a manner as to apply it to himself.

Admittedly even this is without effect where man indeed knows about his own condition, yet denies God. Therefore the proclamation of the Gospel, ere it speaks of the condemning judgment of God, needs must declare *the reality of God* and testify to it with all authority. Today the secularistic process has made such strides that the reality of God is for many no more than a concept. This explains why despite all insight into the true character of natural man the concept of sin is wanting in many of our fellow-men.

A second matter must be heeded. Our age has a very serious knowledge of the demonization of the world. The world understands that demonic powers are at work: the demonry of power, of political, economic and philosophical systems; the demonry of propaganda and hatred, of sexual promiscuity, of exploitation, of lies and hypocrisy. The world realizes that these demonries are supra-personal, and without mercy. It knows that they can set in motion a terror of hitherto unheard of proportions. But what the world does not know is the fact that these demonic powers are satanic. Nor does it any longer know how to master these demons and demonries. For it knows not him who is also the Lord of demons.

Again: what does it profit that man has deep insights into the abysmal *Hinterland* of the world if he continues to deny the *power of Jesus?* For this reason the proclamation of the Gospel, which must speak concretely of these demons, must first of all testify to *Jesus Christ.*

(2) However, the judging Word of God which must find its clear expression in our proclamation of the Gospel is but the preface to the decisive Word: *The Word which offers salvation.*

The Word that offers salvation is: "There is no other salvation nor is any other name given unto men by which they are being saved, except the name of Jesus Christ" (Acts 4:12). Or in in the formulation of Paul: "The Gospel is a power of God saving all who believe therein" (Romans 1:16). Therefore: "Be ye reconciled to God, for God has made Him who knew no sin to be made sin for us, in order

that we might become God's righteousness in Him" (2 Cor. 5:20, 21). Or in the language of John: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). The proclamation that offers salvation has basically but *one* message: "In Christ God's saving and redeeming grace has appeared" (Tit. 2:11). The Word which offers salvation is the Word of the Cross.

Today we cannot preach this message too strongly. Now as always it is our task to witness to the Cross of Christ as the redeeming deed of God in Christ, but we are also duty-bound to set the Cross in the very midst of our chaotic age as the very power from which issues all our redemption and life. This does not mean that we may even think for a single moment to de-mythologize[2] the Cross of Christ. He who does that robs the Cross of its power. That a curse lies on such an attempt at de-mythologizing the Christian message, the efforts of Bultmann reveal with unmistakable clarity. However modern and seductive his words may sound, it is beyond doubt that Bultmann empties the Cross of Christ; and his message of the Cross or rather what remains with this scholar of the New Testament message of redemption, cannot satisfy in the least a man hungry for salvation. For the residue of this de-mythologizing process applied to the fact of the Cross is an absolute religious platitude. *Bultmann is an enemy of the Cross of Christ.* One cannot proceed from the self-understanding of man when the redemptive revelation of God is at stake. The Cross of Christ can only be proclaimed in its paradoxical power and potency: in its mystery which human reason can neither grasp nor can make intelligible to the human understanding.

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2. The German word is *Entmythologisierung*, a term used by Rudolf Bultmann, especially in his *Offenbarung and Heilsgeschehen* (*Revelation and Redemptive Event*), 1941, with a highly technical meaning. Bultmann regards the historical setting of the Cross as a "myth" which is used to set forth the non-historical, timeless truth of the Crucifixion. By "de-mythologizing" he means stripping away the historical "shell" in order to get at the central "kernel" of the Cross. It is to this interpretation of the historical Crucifixion as a "myth" that Schneider objects.—Ed.

Only where the proclamation exalts the miracle of the saving grace of God in Christ saving faith is produced, i.e. the redemption which God offers to the world through His Word. Only faith arrives at the judgment that the Word of the Cross is not foolishness, but the visible demonstration of divine wisdom. Now and always we are under the compelling obligation to declare unceasingly and with the sense of a holy responsibility towards God's revelation and towards the call we have toward the world that the blood of Jesus Christ alone cleanses from all sin. Mere clever or astute ideas concerning the Cross as Bultmann and others have expressed them have no saving power. God save us from a theology which is no longer a genuine theology, but rather a gnosticism which may well appear in an intriguing garment, but which as a matter of fact stabs a death-blow at the center of the message of salvation. Only *the* message of the Cross which is the Word of God and the Gospel in the fullest sense of the word, can effect faith and destroy the bulwarks of the Devil.

(3) Permit me to emphasize a third idea. The Word of God to the world is not only a judging Word that offers salvation. It is also *the healing Word.*

Here I should like to stress a point which is very important today. Men are not only lost in their contradiction against God, they are also sick in their souls. They stand under the burden of anxiety and are being threatened by all those phenomena which result from anxiety of life. We ought to study carefully what modern psychology, psychiatry and psychotherapy have to say on this matter. And we ought also to pay heed to modern literature, including serious novel literature. In all these fields of human endeavor man is making a detailed confession concerning anxiety. In a much discussed book[3] by a young American which lays bare with an over-sharp gaze the nature of man we find as a *Leitmotif* the statement: *"The Century in which we are living is the Century of anxiety."* Anxiety has many causes, but the decisive cause lies in the fact that men no longer

3. *The Naked and the Dead* by Norman Mailer.

possess a true center of life, that with their severance from God they have lost the center of their lives and the inner unity of soul and body and hence the integrity of their nature.

We do not want to underestimate the endeavors aiming at the healing of anxiety complexes, but as heralds of the Gospel we must declare to the world that the grace of God is not only a saving, but also a healing power. To me it is always deeply significant that Jesus rendered a threefold ministry: He proclaimed the Gospel, He healed the sick and He drove out demons. The Gospel and the presently efficacious power of the living Christ is a miracle-working power even for man in his anxiety. We do not deny that we, as long as we are in the world, will know anxiety, but anxiety ceases in the peace of Him who has overcome the world.

(b) In order that we might do justice to our theme we must in conclusion speak of the *encounter of the Word of God with the fellowship of believers.*

The proclamation which is valid for the Church is of a threefold kind: it is of an indicative, imperative and eschatological kind.

1. Under the term of the *indicative proclamation* we understand the proclamation and preaching which shows to the Church the bases of its redemption and the riches of its spiritual life.

This brings constantly to her attention that the *ekklesia* is the chosen and called fellowship of believers because of God's grace, a fellowship which through the blood of Christ and baptism into the death of Christ has been freed from the power of sin, separated from the world, saved from the power of darkness and translated into the Kingdom of the Son of His love. The Church is the new people of God. The members of the Church (*ekklesia*) have put off the old man and put on the new man. God has poured out His love into their hearts and given them the Holy Spirit who works in them the gifts of the Spirit and who also engenders the fruits of the Spirit. As those who are born again they

are men of the new reality of life and redemption. They have, due to their having been justified through faith, peace with God. They stand in the grace and have free access to the throne of God. They are so firmly bound up with Christ that no power of the world is able to separate them from Him. They have a center out of which they live and form their entire existence: the risen, exalted, living and ever-present Lord.

The Church is the body of Christ, the dawn of the new creation in Christ. The secret of the Church is her being in Christ. There, in Him, lies the hidden ground of her existence. Through fellowship with Him all those who have been incorporated into the body of Christ are drawn into a continuous process of renewal and glorification. It is through Christ that the whole body is firmly knit and held together and edified in love. *He* fits the saints through the bearers of the charismatic offices for the exercise of the Church's ministry. *He* gives to the Church (*der Gemeinde*) the knowledge of her true self, the insight into God's counsel of salvation and the mysteries of God, the revelation of things to come (Eph. 4:15, 16).

All these matters belong to the proclamation which is addressed to the Church of those who are chosen and called, the saints and beloved of God. The content of this message is so rich that we shall never be able fully to exhaust it. But no herald of the Word of God need ever be embarrassed, provided he continuously and faithfully searches the Scriptures, as to what he has to say to the Church.

2. But this is but one side of the picture. The indicativistic proclamation of the New Testament must be supplemented by the *imperative note*. The reason for this lies in the sobering fact that the Church finds itself in a continuous, let us say, dialectic tension. She is the Church in Christ, but she is also the Church in the world. Those who have been snatched from the powers of doom, are still living in this aeon that is under condemnation. The holy ones of God have their walk in an unholy environment. Through soul and body they are related to this age and its spirit.

We all are exposed to the temptations and attacks of Satan. The Church is secure in Christ, but threatened by the world. The adversary is everlastingly bent on penetrating and invading the sanctuary of the Church, its worship, its doctrine and its social behavior, yea he is determined to push through to the most personal and innermost life of every one of us.

All the letters of Paul show how the Apostle struggled for one objective: that the concrete condition of the Church should correspond to the ideal of the Church and that she be moulded into the image of Christ.

It follows from this that the proclamation, if in it the Word of God is to confront the Church, must be motivated by the seriousness of admonition. Those who have died with Christ are summoned no longer to allow sin to have dominion in their mortal bodies, no longer to give way to the passions and lusts and not to place the members of their bodies as instruments of unrighteousness into the service of sin (Rom. 6, 12, 13). Those who have risen with Christ are to seek what is above (Col. 3:1). They who have put on Christ are admonished to put on the new man (Eph. 4:24). To those who have experienced a radical change of their existence the word is spoken: "Do not be conformed in your manner of living according to the scheme of this world, but be ye rather transformed by the renewal of your minds" (Rom. 12:2). From these basic insights the admonitions applying to the concrete life situations are deduced.

Always the *one* task is at stake: The *realization* of that which the Church and her members are already in Christ as the God-willed reality of redemption. To put it briefly: The imperativistic proclamation is concerned with the *santification* of the saints and believers who are dedicated to God.

This proclamation, too, must be Christo-centric and speak to the conditions of our day and age. We face today in this area of admonition and indoctrination a wealth of questions which our preaching and proclamation dare not pass by. The pastor (*seelsorger, cure'd'ames*) who would

properly fulfil his task must have a deep insight into the problems of the present day. He must know what *really* dominates and agitates people, particularly the members of the congregation, what is *actually* happening to them, what open and secret thoughts and feelings Christians shelter in their minds, and after what norms they pactically live and what often secretly kept anxieties trouble them. Love, sexuality and matrimony, vocation, economics and politics, and the influence of modern world and life-philosophies so potent in the thinking of many today: these are, to cite but a few examples, areas which must be penetrated by the Word of God if we today are eager to speak concretely of sanctification. We must also be able to show that sanctification does not merely relate to the inner life of the individual, but that it possesses a power that may encompass every area of life reaching down even into the social and political life. However mysterious and hidden the sanctification in our hearts through the work of the Holy Spirit may be in its initial stages, its goal is vastly comprehensive: the ethical practice in daily living. The disciples of Jesus are the light of the world and the salt of the earth. The Word of God as a sanctifying power has a radius of light that reaches far beyond the Church as such. Here the Church ought to develop a vigorous activity and it is bound to take a stand toward the tasks and problems of the day in her teaching and admonition. The basic theme of sanctification is: the Christian in the world standing in responsibility before God.

This knowledge about life's reality which is the object of sanctification must be supplemented by a sanctified manner of speaking about holiness. The apostle Paul has given us the norm for this in Colossians: "Admonish and teach one another in all *wisdom*" (Col. 3:16). He who does not have this wisdom, destroys more than he builds up.

3. Finally: the Word of God that confronts the Church is the *eschatological Word.* The proclamation must declare the prophetic Word. The present conditions of the times, the experiences of the past and the insight into the world-

historic situation, have brought it about that the question concerning the last things has erupted more strongly than ever before and people outside and inside the Church and the churches are waiting for a clear answer and sure guidance. We are standing in the time that is hastening toward the end. Coming events are clearly traceable on the far-off horizon. We have today a secularized eschatology in the most varying forms which, in part, agrees with the insights given to us in the Holy Scriptures without, however, attaining to the depth of biblical eschatology.

Above all this must stand the proclamation of the coming Lord, of His Parousia in power and glory, His final victory over the power of evil, the removal of all Satanic powers, the consummation of the Church and its perfect fellowship with Christ, the new heaven and the new earth.

The Church of Jesus Christ is the Church that waits for the return of the Lord. She knows: "The Lord is near" (Phil. 4:5) and she responds to the Word of Christ: "I come quickly" with the prayerful cry: "Yea, come, Lord Jesus" (Rev. 22:20).

REVELATION AND THE WORD OF GOD

THE WORD OF GOD AND PROCLAMATION

We have been concerned to emphasize the inner connections and relationships that are valid for us on the basis of the witness of the Scriptures and to sketch the tasks which are given to us in this day. Much of what we have but briefly indicated we ought to elaborate further. Then the glory of the message to which we have been called and the greatness of the task that is ours to discharge would appear even more impressive and demanding.

May God make us ever more sure in His Word and may He impart to us the Spirit which is the source of the rightful proclamation for the world and the Church, so that we may be found approved witnesses of the truth, faithful stewards of God and servants of the Lord Jesus Christ whose name be exalted in all eternity.

THE NATURE OF THE RESURRECTION BODY

BY JOHN W. COBB

Shall we anticipate the resuscitation of these freshly bodies? Or shall we expect a new creation to cloth the real self in an actual resurrection? Or shall our faith be confined only to a spirit-reviving?

The scriptures abound with statements regarding the resurrection. The faith of the early disciples was made dauntless by a belief in the resurrection of Jesus Christ. Resurrection is really the foundation of Christianity. The death of Christ is made meaningful by his resurrection, for by the resurrection he was proven to be the "Son of God." By the eyes of faith we see him today because he is actually alive.

The natural inclination of man is to think of the resurrection body as being visible, touchable, weighable, and certain eschatological systems demand such. We may ask, Is that body to be this body glorified? If this be the answer we may also ask, What does it mean to have a physical body glorified? This body is reducible to atoms. There are some 92 different atoms that form, so far as scientists know, the foundation of the created universe. Each of these atoms has a definite weight and sphere of operation. Each has affinity for certain others, as the oxygen atom for two hydrogen atoms to form water. In the human body there are some thirty-four different kinds of atoms. Four of these make up 98 per cent of the weight of the body, namely: oxygen, hydrogen, nitrogen, and carbon.

The combination of these atoms produce the flesh, the bone, the blood, etc., of the human body. If we think of the resurrection body as having the same form and substance even in some glorified state, as of this body, we immediately start asking more questions, as for instance, will the resurrection body have a circulatory system with the heart pumping the blood through the arteries and veins? If we include this system in our thought of the resurrection body we run into certain other difficulties, as, the body being subject to disease though contamination, or of the

heart failing due to use and age, or the natural hardening of the arteries, if not the greater difficulty of the constant need for food to keep up the life of the cells of the blood. But, on the other hand, if we delete the circulatory system, we with one stroke take from this body its most vital system. What about the respiratory system? Will we continue to breathe? If so our lungs must be restored to perfect form, and the created matter that makes the atmosphere we breathe must be constantly present. But, again, if we eliminate the respiratory system we have taken a great deal from the present body. Like questions would arise about our digestive system, our glandular system, our nervous system, and on until finally we would take into consideraton our entire present body.

It is an established fact that the elements of the body start disintegrating quickly after death, and in a comparatively short time the chemical combinations have broken down and the atoms have been freed or joined in other combinations. Inasmuch as all of the atoms that make up the human body are found in nature about us, as they disintegrate in death, they immediately combine chemically as the same atoms do over and again in nature. That is, the four major kinds of atoms that form 98 per cent of a human body may conceivably be used to form hundreds of separate human bodies and bodies of the lower animals.

As one thinks of resurrection from the grave he is confronted with the fact that the atoms of the body remain in the grave but a relatively short while after death. People who died four thousand years ago have been out of their graves more than 90 per cent of that time, if we think of the atoms that formed the original bodies of those people as constituting the persons; for in this sense those persons would have been resurrected hundreds of years ago.

The atoms that go into the formation of any one person's body are shifting rapidly all through that person's life time. As a matter of fact, if the resurrection body is to be formed of atoms, as this body, the Lord may as well command just any particular atoms to re-form the body, for

the particular atoms that were associated with the physical body of any given person are identical with all of the other atoms in nature about us. And were this not true the Lord would have to make some choices after all, for a person that lived seventy years would have associated with him during his life time enough atoms to make several such earthly bodies.

One of the big problems to be considered in this discussion is the nature of the resurrection body of Christ. That the tomb of Christ was empty is established beyond a reasonable doubt; that many people saw Christ and touched him, heard him speak and watched him eat is all reliably taught in the New Testament.[1] He showed them the actual nail prints in his hands and where his side had been pierced. There is no possibility that the disciples were simply suffering from hallucinations when they saw the Lord. If only one had seen him it might be claimed that the experience was a hallucination. But the disciples were not expecting the Lord to rise, for they were surprised and disbelieving when they heard that he was alive. Hallucinations come only to those who are in a state of expectancy. Even if the disciples had been expecting Jesus to rise, they could not have experienced such identical mental reactions to internal stimuli. The resurrection of Jesus Christ was an actual objective reality. He experienced an actual bodily resurrection.

Having pointed out these or other facts about the resurrection body of Jesus does not settle the matter for most people. Careful analysis and intellectual honesty forbid us to stop with a mere declaration of the bodily resurrection of Jesus Christ, for there are other kinds of facts that must be considered. For instance, the careful examination of the tomb by Peter and John,[2] who found the clothes that had been wrapped around the body of Jesus lying in order in the tomb as if the body vanished within them. The head piece was there as if his head had disintegrated in a moment's

1. Matt. 28:9, 17, 18; Lk. 24:15, 36-42; Jno. 20:15, 16, 19, 24.
2. Jno. 20:4-9.

time and it collapsed, and no one was summoned to furnish him other clothes for his resurrection body.

There is the further fact that they could find him but once in a great while. Even within the forty days that went by before the Ascension the disciples saw him only ten different times, and each of these experiences was brief. He was not entertained in anyone's home, nor did he sleep in anyone's bed. This was so different from the days before his death, for during that time they could find him as they chose. If they missed him from his bed as they went to call him in the early morning, they simply took to the nearest hills and found him; but not so now. They recognized that things were different after the Resurrection, for no one even suggested hunting for him.

As two of the disciples, so unbelieving with respect to the rumor of the women that Jesus was alive, went on their way home to the little town of Emmaus, Jesus suddenly appeared in their midst, but they did not recognize him. There are two scriptural explanations, both of which may be true, to account for this lack of recognition; Luke says that "their eyes were kept from recognizing him,"[3] and Mark declares that "he appeared in another form."[4] Whatever the cause here are two disciples who would have known Jesus in the dark that did not recognize him in the daylight. By the sign of giving thanks before eating Jesus identified himself to these two disciples, and then with them looking upon him he vanished from sight.

It is to be further noticed that no one suddenly ran upon Jesus; they did not discover him, nor did they see him as we see one another.

The scripture writers were careful to point out that he appeared.[5] In each case cited above, the word is used in the passive voice and aorist tense, which means that Jesus showed himself of his own accord. The disciples could not see Jesus until he made himself visible. The manner and

3. Lk. 24:16.
4. Mk. 16:12.
5. Lk. 24:34; Acts 9:17; 13:31; 26:16; 1 Cor. 15:5-8; 1 Tim. 3:16.

places Jesus manifested himself proved that he did not have a material body except at such times as he wanted to have one for the sake of the disciples. It is evident that his visible showing was an accommodation and not his real nature.

Now if one chooses to believe that Jesus had a body of atoms, as a matter of nature, after the Resurrection, then he of necessity must believe in a material heaven that received him. He likewise must give up the idea of the omnipresence of Jesus, for a physical (atomic) body would preclude this. Furthermore, he would be compelled to conceive of the Creator as being subject to his own creation, and limited thereby. If one felt for a moment that the physical body was necessary if Jesus is constantly to represent humanity, he need only to remind himself that mere atoms which make up the body are not human; they belong to all creation. Human nature is far more than a combination of certain atoms.

Why then is there a resurrection, a bringing to life again? What is it that is brought back to life in the resurrection? Surely not the atoms, for they were never alive; they are just as active after the body combinations have been disintegrated as they were before death. The only life there could be to an atom is the life it has under all circumstances, namely: the rotation of the electrons around the nucleus. This kind of life is inorganic, it belongs to the stone as much as it does to the human body. We must look elsewhere for human nature, or even the nature of lower animals.

It is not difficult for the scientists to form many of the chemical combinations found in a human body and bring all of them together with the proper weight of each, but this would not be a human being. The human and animal bodies have an organizing principle that holds together these atomic combinations and makes them have the thing we call life. You may call this organizing principle what you wish, but its presence is undeniable. However, it would not be right to call this organizing principle "spirit," for the other animals

possess it just as surely as does man. It is something in addition to either body or spirit. The best term, in our limited vocabulary to use is "soul." Man and lower animals alike have souls. As long as the soul can keep the body functioning it is said to be alive, but when the laws under which the soul must work are too badly abused it cannot keep the body organized, so it is said to be dead. The soul is unique, it is individual; it is an entity; it has certain laws under which it acts. We call these laws instincts. Instinct is all the lower animals have of themselves, but with man there is far more; there is spirit. The spirit is as much greater than the soul as the soul is greater than the inorganic matter that makes up the body. Spirit and soul are as closely related as soul and body.

The Scriptures seem to reflect this three-fold association as it refers to man. Jesus quoted Deuteronomy approvingly when he said, "You shall love the Lord your God with all your heart (physical strength), and with all your soul (ruling power), and with all your mind (spirit)."[6] We would tread a little softly as we seek to explain the seventh chapter of the book of Romans, yet we are impressed with certain things that seem to be clear. For example, one cannot escape the fact that Paul is showing that there is some kind of internal struggle which is moral, and yet we know that the mere atoms make no moral struggle. There must be something else that struggles against the higher power (spirit) in Paul. Paul calls this something "flesh," or "sinful passions." He has reference to a ruling power in the flesh (soul). He says, "I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members."[7] This inner struggle wins its victory only in redemption wherein the Holy Spirit unites with our spirit to give the higher nature victory and mastery of the soul.[8] It is not with atoms that a man has this kind of trouble; they have but one way to act

6. Matt. 22:27.
7. Rom. 7:23.
8. Rom. 8:16.

and that behavior is neither moral nor immoral; it is non-moral. But for the Christian there is a constant struggle over the use of the functions of the body. This is reflected especially in Romans 12:1, 2 where Christians are called upon to offer up their bodies in sacrifice to Christ's service, and also in Romans the sixth chapter where Paul declares we have power in Christ to master the body and yield it to Christ; likewise in Ephesians 4:22-24 where we are urged to pull off the old nature (which could not be the old body) and put on the new nature. As Paul wrote to the church at Thessalonica he said, "May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ."[9] He was expecting the Lord's return during his lifetime and wanted him to find the three-fold nature of man in blameless condition. We grant that soul and spirit are used interchangeably at times as are also soul and body used at times interchangeably.

The Scripture writers vividly set forth a real and genuine change that takes place between death and resurrection: "For we know that if the earthly tent we live in is destroyed."[10] Here Paul definitely has in mind that the body is simply an earthly tent, it belongs to this kind of world, for it is made of the substance of this world. He uses the idea of tent to emphasize the temporary nature of this body. As he thinks of what becomes of it at death his only thought is that it is destroyed, or that it disintegrates. In this his science is as modern as the twentieth century. Death to Paul was the disintegration of this body, but it was by no means the end of man, nor was it the denial to man of a body; it was only the disintegration of this temporary, earthly atomic body. As Paul proceeds he moves from the negative to the positive and says, "We have a building from God, a house not made with hands, eternal in the heavens."[11] The resurrection body is contrasted with the

9. I Thess. 5:23.
10. 2 Cor. 5:1a.
11. 2 Cor. 5:1b.

flesh body as to durability, for this earthly tent is to last but a short while, but the resurrection body is an indestructible building of special divine creation called a house (*oikia*), not a tent (*skenia*), eternal not temporal. This divinely given building belongs to the heavens, not to the earth; it is a direct gift from God, not a development from human birth. The two bodies are related, not in substance, nature or destiny, but rather by the fact that the same self lived in each of them, in one as related to this world, therefore a part of this world; and in the other as related to heaven, and therefore of the nature of heaven.

In first Corinthians chapter fifteen Paul gives a response to an inquiry[12] from the church at Corinth about the reality of the resurrection,[13] and the nature of the resurrection body.[14] In this latter section he points out first of all that there is surely to be an actual resurrection body. He was not about to agree with the Stoics of his day who thought of resurrection as a re-absorption of the spirit into the great divine. Contrary to the Stoic belief he taught that there would be a real resurrection body.[15] From this point he moves on to show that the resurrection body is not necessarily a flesh body. This he proves first by showing that it is a special gift of God and according to God's choosing,[16] and second that not all flesh is alike, yet all of the different kinds of flesh make bodies, some of men, others of animals, or birds or fish.[17] In the third argument he declares that flesh is not a necessary part of bodies even in this world, for do we not speak of heavenly bodies, meaning the stars and the moon? These form bodies in our way of thinking and yet they do not have what we call flesh.[18]

Once establishing the fact that bodies are not necessarily of flesh, he argues that the resurrection body is definitely not one of flesh[19] The flesh body, he says, is perishable; this scientists have shown us and observation has clinched it in our minds. Though the organizing principle, the soul,

12. I Cor. 7:1.
13. I Cor. 15:1-34.
14. I Cor. 15:35-57.
15. I Cor. 15:35-37.
16. I Cor. 15:38.
17. I Cor. 15:39.
18. I Cor. 15:38-41.
19. I Cor. 15:42f.

struggles hard to keep all of the systems of the body operating properly, yet this ideal is seldom reached, and much of the time one or more of the bodily systems is out of order. The cells of the body are constantly being torn down (catabolism) and rebuilt. The energy for this process of metabolism is furnished by the soul. This process is so constant that Paul can speak of this body as a perishing kind of body, for it perishes day by day, and then completely perishes at death. But the resurrection body is not subject to the law of metabolism, therefore it is imperishable. Inasmuch then as metabolism is of the very nature of this body, but does not affect the resurrection body, the resurrection body must be of a different nature.

Further contrasts are found in the words dishonor—glory, weakness—power, but the climax is reached when Paul declares that this body "is sown a physical body, it is raised a spiritual body."[20] Here he clearly teaches that the resurrection body is a real body; the fact that it is a spiritual body does not lessen its reality. It is also well to note that Paul does not believe in a spirit-body, but a spiritual body, one that is adapted to a spiritual world or heavenly realm to which we go in the resurrection, just as surely as this body was adapted to this world where we were allowed to stay a short while. Negatively Paul pointed out that the resurrection body is not a physical body, for the word physical has reference to matter which reduced to its lowest form is the atom. By this negative approach he is saying that the resurrection body is not composed of atoms.

As if these statements, both positive and negative, were not enough to convince his readers, he goes on to say that in this body we bear the image of Adam, whose body was the original human body of atoms, and in the resurrection we will bear the image of the second Adam. If there were no fundamental differences between these two he would be wasting time and effort in drawing the contrast. The first man was of the dust,[21] "For dust thou art, and unto dust

20. I Cor. 15:44.
21. I Cor. 15:47.

shalt thou return."[22] The second Adam, the one after whom our resurrection body is to be fashioned, is from heaven. "I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable."[23] Even those who are alive when the Lord returns will not be lifted up as they are; they will be changed, going through the same change that others have gone through in centuries in the twinkling of an eye. This is a miracle of the highest degree, but not beyond the power of God who made all changes possible by a slower process. The pulling off of this body of flesh and the putting on of the spiritual body is all under the power of God. The soul that was the organizing principle of the flesh body will remain dormant until God makes it the organizing principle in the spiritual body which he will give at the time of the resurrection. This caused Paul to insist that there was a real and genuine resurrection without its being physical. The soul and the spirit uniting in the spiritual body for the eternal glory of God will be just as real as their temporary unity in this physical body. "For the perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."[24]

22. Gen. 3:19.
23. I Cor. 15:50.
24. I Cor. 15:53-54.

SERMON DELIVERY AT ITS BEST

BY V. L. STANFIELD

After the best sermon preparation, the acid test of the sermon must still be faced—it has to be delivered. In fact, "A sermon becomes such only in the act of delivery . . . it is not strictly a sermon, but merely the preparation for one, until it is delivered."[1] To a greater degree than we realize, the success or the failure of a sermon depends upon its delivery.

In most books of preaching and homiletics three methods of sermon delivery are suggested: recitation (reciting from memory what has been written), reading (reading a prepared manuscript), and extemporizing (speaking freely after limited preparation)[2]. In actual practice, the majority of Southern Baptist preachers use a fourth method, preaching from notes after careful or limited preparation. All of these methods have their advocates and critics.

Another method, which is recommended as "sermon delivery at its best," may be called *free delivery or preaching without notes or manuscript.*

A Definition

At least three elements are involved in free delivery. The first is careful preparation. When the preacher stands up to preach he is carefully prepared. This usually means that the completed sermon will be in full manuscript or at least in detailed outline form. Or one could prepare adequately as Alexander Maclaren often did—by constant and deep meditation upon the Scripture. But regardless of the means of preparation, there is nothing "impromptu" about the sermon; the preacher is fully prepared.

After this preparation, the preacher goes into the pulpit *without* notes or manuscript. Notes should be left in the study. (If you do not have them, you cannot use them. To put them in the Bible is to leave temptation too near

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1. John A. Broadus, "On the Best Mode of Preparing and Delivering Sermons," *Religious Herald* (Dec. 14, 1854), p. 193.
2. Etymologically, extemporaneous means speaking without preparation, "off-hand," or "on the spur of the moment."

at hand). The preacher is to stand before his people, look directly at them, and share with them God's message which has become a part of him. The sermon which he has been led to preach is to be carried in his mind and heart.

At the same time there is to be no conscious effort to memorize the sermon. To be sure, if a man has gathered material, has organized it into a sermon, has then thought through it, he will reproduce much of it verbatim. But he is not to do this consciously; he is not majoring on words, but on the sharing of thoughts and ideas. In a practice preaching class, Dr. J. B. Weatherspoon said to a student, "Many of the words which you used in your sermon are not in the manuscript, but the words you used are just as well chosen as those in the manuscript." The student had grasped the idea of free delivery. He was sharing ideas and letting the words come as they would in the act of delivery. We do this constantly in conversation. Someone tells us a story. Then as we pass it on to another, we do not struggle for the exact words of the original story—we just tell it in our own way.

So in sermon delivery. One prepares his sermon *carefully,* goes into the pulpit without "homiletical crutches," and simply shares the messages with the congregation. This is *sermon delivery at its best.*

Advantages

Since some may want support for this assertion, here are the advantages of *free delivery.* It has all the advantages of other methods of sermon delivery without their disadvantages. It takes the best from all the others.

1. Like the recitation method, free delivery will develop the memory. Though one does not consciously memorize, the memory is used, and constant use means a strengthened and more effective instrument. *Memoria* was one of the elements of ancient rhetoric, and a good memory has always been an asset to any speaker. The practice of free delivery will make the memory more usable and dependable.

2. Like the recitation and reading methods, free delivery has all the advantages of writing. A manuscript or detailed outline will preserve the preacher's work, make it available for future reference, give him a basis to improve his style, help him to see if there is a wholesome variety of emphasis, etc.

3. Moreover, free delivery has all the oratorical advantages which come with extemporaneous speaking. One has eye contact with his audience, may gain from their reactions, and may seize upon the opportunities and inspirations of the moment. Gerald Kennedy, in comparing the methods of sermon delivery has said, "other things being equal, the man who stands without written support finds his way to the wills of his hearers with more directness and welcome than any of the others."[3] Also, because of his adequate preparation, the preacher who uses free delivery is not likely to make many of the blunders and "slips of tongue" which the extemporaneous speaker often makes.

4. Again, the most popular method of preaching is free delivery. A conservative estimate would be that at least ninety percent of the people in any Southern Baptist congregation will want the preacher to look at them while he talks to them. If a pulpit committee hears two men and their sermons are of nearly equal content value, but one man has directness of audience contact while the other breaks contact thirty to fifty times by referring to notes, there is no doubt about which one the committee will invite to preach in their church. However, most listeners also want a preacher to have something to say. The man who prepares adequately and then speaks freely will thus fulfill the layman's ideas of the way a preacher should preach.

5. Free delivery is the method which best suits our office and calling. We are men called to proclaim a message, a message which has been given to us, a Word which was made flesh and dwelled among us. We are the heralds of a *Gospel*. It seems rather strange that a herald should read

3. Gerald Kennedy, *His Word Through Preaching* (New York: Harper, 1947), p. 88.

a message which has been given to him and which he has spent years studying to understand, interpret, and illustrate. One cannot imagine Simon Peter and the apostles dragging out their notes before they preached Jesus. In fact, the use of manuscripts and the reading of sermons came later in Christian history when preaching was in a period of decline. (Those who believe in the New Testament as the rule of faith and practice should try the *practice* at this point). It seems fitting that one called to proclaim a message should do it without written support in the pulpit.

6. Free delivery after careful preparation will bring to the preacher the fullest joy and satisfaction in his preaching. The highest privilege given to man is to proclaim God's message to others! To stand before others with a message in mind and heart, to have the barrier of notes or manuscript removed, to share with them a God-inspired and directed message—is to know the deepest satisfaction which can come to a preacher. The minister realizes a sense of fulfillment—he is doing what God called him to do.

Objections

A fair question would be, "If the free delivery method has all of these advantages, why do so few men use it?" It must be frankly admitted that there are some objections to this method.

Some men object to preaching without notes because they may leave out bits of their sermons—a choice phrase, an epigrammatic sentence, an excellent illustration, or even a principal idea. When a man begins to use free delivery, he will omit some material, but most of our sermons are *long enough* even with omissions. Then there is this especially comforting thought—because of the similarity of ideas in our sermons, that "really-good" illustration will probably be more useful the next Sunday or the next.

Another objection is the danger of forgetting. This is a real danger. The sermon may just leave you, or a disconcerting incident (such as a crying baby or a snoring deacon) may cause you to forget the next idea. Men have

forgotten sermons in the past and will in the future. But *embarrassing moments* come with all methods of delivery. The reciter may also forget. Actually his danger is greater than the man who practices free delivery because he does not have the same sense of freedom and cannot gain from audience reaction and response. The sermon reader may have the pages of his manuscript scattered by a gust of wind or a violent gesture. What could be more embarrassing than a preacher (one called to declare a message) having to gather the scattered pages of his manuscript from the floor before he continues to speak! The man who uses notes may discover that he has gone to church, but that his notes have not. It is terribly embarrassing to have to send one of the deacons or one of the children after the "little slip of paper" on the desk in the parsonage. The extemporizer is constantly shamed by his errors of grammar or "slips of tongue." Though there is the danger of forgetting, "those moments" will come regardless of method. Moreover, if any man can learn to think on his feet and become the master of every situation, the preacher who speaks a minimum of three times each week (more often than almost any other speaker) should be able to master the technique.

Still another objection, though rarely voiced, is that preaching without notes requires *real work*. And it does! It demands more work than extemporizing, or using notes, or perhaps even than reading. A man who uses free delivery not only has to prepare his sermon, but he also has to prepare himself to preach the sermon. (Many sermons fail at this point). This kind of preparation necessitates strenous study. But then, if a man has heard the call of God, he is ready to work and undergo any discipline that will make him a more effective preacher.

Perhaps the most common objection is this. Some men feel that they do not have the mental capacity or the kind of memory needed to preach without notes. The answer to this objection is that free delivery requires only average intelligence and does not require an exceptional memory. Free delivery is a technique; it is something which can be

developed. Gerald Kennedy has declared, "Any man can learn to stand on his feet and preach with freedom."[4] Any man can master this technique providing he is willing to undergo the necessary self-discipline.

Technique

If free delivery can be learned, what then is the technique? How can the art of preaching without notes be developed? Giving attention to certain basic steps will insure the mastery of this method.

1. Careful attention must be given to elements of immediate preparation. First, the preacher must use ideas which have grown and developed in his own mind. As a result of regular and systematic study, the minister will use ideas which have become a part of him. Some men cannot preach without the aid of notes because their material is "too new." Perhaps they found it on Wednesday or even as late as Saturday. It is exceedingly difficult to recall, because it is not really their own; it is not a part of them. On the other hand, it is easy to remember and share material which comes out of your own inventive processes. Second, the plan of the sermon should be simple and logical. If your ideas follow a good order, they are easy to recall. Some sermons are hard to reproduce because they lack skeleton; they are "jelly-fish" sermons, and it is almost impossible to retain a mass of unorganized material. No matter how profound may be the thought within the sermon, the organization should be simple and logical. Next, transitions from part to part of the sermon and from idea to idea should be carefully planned. If attention has been given to the means of moving, when you leave one idea and make transition, the next idea is there before you. Also, the sermon material must be concrete. This does not mean that the sermon is to lack worthwhile thought, but it does mean that specific and clear words will be chosen instead of the abstract and cloudy. Moreover, hard to understand ideas must be illustrated. Concrete ma-

4. *Ibid.*, p. 89.

terial is a desirable characteristic of any effective sermonizing, but it is an absolute necessity if one is to preach without notes. Therefore, the first step in learning the technique of free delivery is in these elements of sermon preparation.

2. The next step is rehearsal[5], or preparing to preach the sermon after you prepare it. Even the man experienced in this method will find it necessary to spend from thirty minutes to an hour to get ready to preach a sermon. Some men do this by reading over and meditating upon their sermon. Some do it by actually getting on their feet and going over the sermon orally. In developing this technique, one preacher prepares a tentative outline and then goes over it orally (without referring to the outline). He then makes a final detailed outline or writes the sermon in full. Finally, just before preaching he thinks through the sermon again, trying to fasten the sermon in his mind and to prepare himself to preach it. Such rehearsal or getting ready to preach is essential. However, a word of caution may be helpful. It is possible that the feeling which one experiences in rehearsal may be completely missing in actual delivery. This is true because the preacher is recalling something that *was* real to him, but is *now* second hand. Each part of the sermon must be reexperienced at the moment of delivery.[6] The preacher must actually feel the emotions which he expresses.

3. The next step in learning to preach without notes is using and depending on the memory. Some men do not know how useful and reliable their memories are because they have never trusted them. John Oman has aptly said, "Memory, like other servants, is most reliable when most trusted."[7] Dawson Bryan added to this idea when he stated, "Few, if any, of us ever trust our memory enough. It will prove as faithful a servant as we have faith that it will be. It is surprising how an outline or even an entire written

5. This word is used for lack of a better one.
6. See Robert Kirkpatrick, *The Creative Delivery of Sermons* (New York: Macmillan, 1944), for helpful suggestions at this point.
7. John Oman, *Concerning the Ministry* (New York: Harpers, 1937), p. 130.

sermon appears before the mind if it is given a chance."[8] Young men often make the mistake of saying, "I will use notes now, but as my knowledge increases and my experience broadens, then I can throw them away." This is rarely true. If memory is not used, it becomes an ineffective instrument. The time to begin its use is now. To preach without notes one has to depend upon the memory.

4. Another step which will aid in mastering free delivery is physical trim. Physical well-being contributes to mental acuteness. In order to think clearly one must feel well. This means that rest and relaxation before preaching will be most helpful. Henry Ward Beecher, one of the great pulpit orators of the last century and a man with a rugged physique, devoted his Saturdays to rest and recreation so that he would be physically prepared to preach to his congregation on Sunday. Many sermons have been ineffective, not because they were poor sermons or poorly prepared, but rather because the preacher was not physically able to be at his mental and spiritual best. Rest before preaching is even more important than rest after preaching. In fact, proper physical and spiritual preparation will do much to eliminate the "let down" feeling many men have after having preached. Good physical trim will help the preacher think clearly as he stands before an audience.

5. Perhaps the most important step in preaching without notes may be termed *a risk of faith.* A preacher prays for leadership in choosing a sermon topic, he asks God's guidance in its preparation, then he takes an additional step—he also prays for His help in delivering it. In a real sense the preacher asks for and depends upon the Holy Spirit. Not only does the preacher depend upon the Holy Spirit for convicting power, but he also depends upon Him for liberty and freedom in preaching. It is not unreasonable to assume that the men who say constantly to their people, "Trust God! Depend upon the Holy Spirit!" should ex-

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8. Dawson Bryan, *The Art of Illustrating Sermons* (Nashville: Abingdon-Cokesbury, 1938), p. 247.

ercise the same implicit faith for the twenty-five or thirty minutes it takes to deliver a sermon. Some men who preach without notes testify that they remember sermons more easily than anything else. They know that this is true because they ask for the Spirit's help—and because they ask believing, they receive it. So preaching without notes is ultimately a risk of faith. The preacher prepares well—he does not presume—but then he launches out in faith, trusting the Holy Spirit to give him utterance.

To stand before a congregation with the consciousness that adequate preparation has been made. To know that eye contact and directness of sharing will not be broken by glancing at notes. To realize that God's help is undergirding every moment of the act of preaching. This is sermon delivery at its best!

Consequently, every man, especially every young man, should try this method of sermon delivery. Why not give it a fair trial of at least six weeks? It will certainly help every man to attain his maximum effectiveness, and it is not beyond the ability of any man with average intelligence. James Stewart has asserted, "Any preacher, even the most tongue-tied and diffident, can achieve freedom of utterance —on two conditions: he must be willing to face the necessary self-discipline, and he must begin early enough."[9] Any man who will begin now, and work at the task, can master the technique of preaching without notes.

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9. James Stewart, *The Heralds of God* (New York: Scribners, 1946), p. 182.

Baptist World Report

The eyes of the Baptist world turned toward the little nation of Denmark during the months of July and August, 1952. Danish Baptists, who entertained representatives to the Baptist World Congress so graciously in 1947, were once again hosts to two important gatherings. The first was a meeting of the newly organized European Baptist Federation; the second, a plenary session of the Executive Committee of the Baptist World Alliance. Matters of importance to all Baptists of the world were faced in both conferences.

As a member of the Executive Committee of the Baptist World Alliance, Dr. Duke McCall attended both meetings. His eye witness account of the sessions, along with some of his first impressions concerning the significance of the conferences, is reproduced below for the benefit of our readers. It is our purpose to print later some of the papers read at Copenhagen and at Tollose, and to invite comment from others who attended the sessions.

Dr. McCall's report is as follows:

The Baptist World Alliance Executive Committee, meeting in London in 1948, officially proposed the launching of the European Baptist Federation. Originally Baptist pioneers like Oncken and Kobner considered The Baptist movement in Europe to be unbounded by national lines. Gradually, however, Baptist unions developed following national lines and sometimes, as in Finland, following linguistic lines, with a Swedish speaking Baptist group and a Finnish speaking Baptist group. In addition, the foreign mission interests of the American Baptist Convention and the Southern Baptist Convention further divided Europe into Northern and Southern spheres of influence.

On October 8, 1949, the European Baptist Federation was officially organized at Zurich, Switzerland. Dr. Bredahl Peterson, president of the Baptist Union of Denmark, was chosen as first president of the European Baptist Federation. Under his guidance the first European Baptist

Congress was planned to meet in Copenhagen, Denmark, July 29-August 3, 1952.

For the first time representatives from the churches of the 700,000 Baptists in Europe were gathered together in a fellowship to proclaim their unity. The theme of the Congress was "Baptists and the Evangelization of Europe." The European Baptist Congress contrasted with the typical American Baptist convention at the following points: More time was given for devotional periods. These were not perfunctory efforts to get the sessions underway but were real worship experiences. The activism of American Christianity was missing but was replaced by a strong emphasis on theology. The main emphasis of the morning sessions was upon such themes as "The Bible and the Cross," "The Holy Spirit," "The Church and Its Ordinances."

Admission to any session was restricted to those who had paid the registration fees. As a result there was little participation in the Congress by the general public. The linguistic barriers slowed all proceedings to a snail's pace. Nevertheless an incredible amount of work was done by the simple process of running from early morning until late at night. American patience was strained to the breaking point while European faithfulness continued to the end of each session. The emphasis on evangelism reflected the moving of the Holy Spirit among European Baptists as well as Baptists of the United States.

In the week following the European Baptist Congress, the Baptist World Alliance Executive Committee met at the Danish Baptist Seminary at Tollose, Denmark. Exactly one hundred men and women were the guests of the Seminary. The students became voluntary displaced persons to permit Baptist leaders from as far apart as California and Burma to occupy their beds. Danish hospitality further expressed itself in the fact that whereas there were nine items on the daily agenda, five of the items concerned eating. American representatives enjoyed the Danish pastries almost as much as the still hungry representatives from Central Europe.

In addition to the members of the Alliance Executive Committee, and the subcommittees on women's work and youth work, were special theological consultants from all parts of Europe. The business of the Executive Committee was transacted in the morning sessions. It followed a routine pattern, with a focus upon the jubilee Congress to be held in London in 1955. The afternoons and evenings were given to the work of four committees, designated to study the following subjects: (1) The doctrine of the church, (2) religious freedom, (3) mission fields in Europe, (4) foreign mission fields for European Baptists.

These committees explored the many areas of differences in faith and practice and interest of the different Baptists of the world. A deep sense of brotherhood, based on the fundamental principles held in common by all, kept the discussions from being debates. Rather, the atmosphere was that of each group bringing the light of its experience and understanding to focus upon the Word of God. For the most part the statements made by the committees tended to be provocative of further discussion rather than definitive statements on any matter of conviction.

Some specific recommendations regarding mission projects were called to the attention of the various Baptist unions. A pronouncement of the Cleveland Baptist World Congress on religious liberty was reaffirmed.

The real significance of the meeting as viewed from the long years will unquestionably be found in the fact that Baptist theologians from many different unions learned to speak the same language. New words like "episcopy" became a part of the common vocabulary while old words like "sacrament" and phrases like "means of grace" were infused with meanings understood by all.

Baptists may declare themselves one fellowship through the Baptist World Alliance, but they will become one body only through the guidance of the Holy Spirit into the truths of the Bible. D. K. M.

Book Reviews

Christ and Culture. By H. Richard Niebuhr. New York: Harper and Brothers, 1951. 259 pages. $3.50.

Professor H. Richard Niebuhr, to be distinguished from his brother Reinhold of Union Theological Seminary, has been a member of the faculty at Yale Divinity School for more than twenty years. This volume, as well as his previous books, THE SOCIAL SOURCES OF DENOMINATIONALISM, THE KINGDOM OF GOD IN AMERICA, and THE MEANING OF REVELATION, reflects a wealth of knowledge in the field of the New Testament, church history, theology, and the social sciences. A careful and thorough scholar, he writes with a clarity which makes his books both readable and understandable.

In this volume Dr. Niebuhr comes to grips with one of the most crucial issues of the Christian faith: what is the relation of Christianity to cultural society? In his attempt to answer this question he logically begins with definitions of the complex realities of Christ and culture. His portrait of Jesus is in terms of the Son of God who manifests the moral virtues of love (magnified by liberals), hope (emphasized by eschatologists), radical obedience (characteristic of existentialists), faith (stressed by orthodoxy), and humility (held by monastics). Any of these virtues of Jesus may be taken as the key to the understanding of his character and teaching. But each is intelligible only in its apparent relation to God. Thus it is better not to attempt to delineate Christ by describing any one of his virtues, but rather take them all together. "Because he is the moral Son of God in his love, hope, faith, obedience, and humility in the presence of God, therefore he is the moral mediator of the Father's will toward men." (P. 28)

Drawing upon the solid findings of the social scientists, the author defines culture as "that total process of human activity and total result of such activity" to which we popu-

larly apply the terms culture and civilization. Culture, therefore, is always social, a human achievement, pertaining to the world of values and their realization.

In his analysis of the relation of Christ to culture, Dr. Niebuhr uses the typological method. Five types of answers are distinguished: (1) Christ *against* culture; (2) Christ *of* culture; (3) Christ *above* culture; (4) Christ and culture *in paradox;* and (5) Christ *the transformer* of culture. All of these motifs are seen to exist from the beginning of Christianity.

Obviously Ernst Troeltsch has greatly influenced Dr. Niebuhr who extends Troeltsch's three types (church, mystic, sect) to a fivefold classification. In doing this he complicates matters in his attempt to embrace all divergent strands of thought and thinkers in the history of Christianity. His study would have been more fruitful had he adopted only three categories, say Christ against culture, Christ of culture, and Christ and qualified acceptance and rejection of culture. As it is, his types are too artificial and there is considerable overlapping. For example, Aquinas (the synthesist), and Augustine (the transformist) would certainly agree on the transformation of culture.

A remarkable similarity may be seen between this analysis of Niebuhr and the five "Christian social strategies" of John Bennett in his CHRISTIAN ETHICS AND SOCIAL POLICY published in 1946. Since Niebuhr's book deals with Christian attitudes toward society in history and Bennett's book is concerned with concrete decisions today, they supplement each other in a very satisfactory and rewarding manner.

Dr. Niebuhr's final chapter, "A 'Concluding Unscientific Postscript'," is rather disappointing in that it affords little help in relating Jesus' absolute and perfectionistic ethic of love to the difficult and concrete decisions with which the modern Christian is confronted. Often couched in Kierkegaardian terminological ambiguities, the author is too formalistic and relativisitic in his vew of the Christian faith and the cultural situation.

Nevertheless, this is an epoch making book. No doubt it will make theological history. All students of theology and Christian ethics will want to purchase a volume and keep it in arm's reach for reference. It is one of those "must" volumes.

—Henlee Barnette

Beginning in Archaeology. By Kathleen M. Kenyon. New York: Frederick A. Praeger, 1952. 203 pages. $3.25.

The author of this work is the daughter of Sir Frederic Kenyon. She is an archaeologist of note, being a veteran of many archaeological campaigns, and this year served as Director of the joint excavations at Jericho of the American Schools Oriental Research and the British School of Archaeology in Jerusalem.

Her aim in this book is threefold: "to explain what archaeology is, how one can set about becoming an archaeologist, and to give an introduction to archaeological methods . . . . " Chapters I-III adequately deal with the first of these objectives. In Chapter I archaeology is portrayed as a method of recovering and studying the materials of the past in order to reconstruct the life and times of their users. This reconstruction is seen to involve the discovery of evidence relative to environment, cultural affinities, social organization, religion, and art. Chapter II gives a description of the broad characteristics of the principal phases of human progress in order to give an idea of the framework into which the archaeology of each country fits. Chapter III outlines the various fields of archaeological research along historical-geographical lines and sketches the principal characteristics of each field along with the requisite skills for competent treatment of materials in each of the areas indicated.

The author's second aim is realized in Chapter IV—"How to Become an Archaeologist." Training courses are suggested on university and pre-university levels for those with both amateur and professional interests in the subject. Information given relative to available archaeological posi-

tions and how to prepare for them is designed mainly for British students.

Chapters I-IV are thus seen to aim at giving guidance to those interested in taking up the subject of archaeology. The last four chapters (V-VIII), on the other hand, are concerned with the task of giving technical instruction—thereby accomplishing the author's third and final objective. Chapters V-VII deal with three important techniques of field work: (V) excavating; (VI) recording; and (VII) dealing with finds. Chapter VIII discusses the importance of field or surface surveys and air photography as valuable adjuncts to excavation.

Of the five appendices included, only the bibliography is of particular interest to the American student; the other four, dealing with university training, special schools, positions, and societies in archaeology, are designed particularly for British residents.

The book is excellently written, authoritative, and heartily recommended either for classroom use or for the general reader who is interested in learning the "whys" and "hows" of the science that is recovering and reconstructing man's past life and culture and is thereby writing and re-writing much of his ancient history.

Wm. H. Morton

Gods and Heroes. By Gustav Schwab. New York: Pantheon Books, 1947. 764 pages. $6.00.

The myths and epics of ancient Greece constituted the source of her poetry and art, the basic element in literary education, and the point of departure both for philosophical thought and intellectual development. These mythical speculations and epic stories have been not only a treasure-house for Greek poetry and philosophy, but have been a literary heritage of all peoples within the cycle of western culture—serving as a constant reminder of our deep-rooted debt to classical Greek tradition.

In appreciation of their enduring value Gustav Schwab has attempted to retell for the average reader the legends of

classical antiquity in the form and with the poetic power with which they were presented by the poets of ancient Greece. In order to accomplish his purpose the author has frequently found it necessary to reconstruct from separate sources a continuous coherent narrative. In so doing he is, as Werner Jaeger has aptly called him in the introductory chapter, "the last of the mythographers of ancient times who retold the myths they found in the works of poets in their own language and style, and thus made them accessible to a wide circle of readers." The author's success in his undertaking is well attested by the enduring popularity enjoyed by the German edition—*Die Sagen des Klassischen Altertums. Gods and Heroes* is an English translation of the German text by Olga Marx and Ernst Morwitz. In addition to an excellent introduction by Werner Jaeger, the volume is supplemented by 100 illustrations from Greek vase paintings and by a detailed index which is in the nature of a concise mythological dictionary.

Wm. H. Morton

Egyptian Servant Statues. By James H. Breasted, Jr. New York: Pantheon Books (Bollingen Series VIII), 1949. 133 pages + 99 plates. $7.50.

"Servant statues" is a term generally applied to the three-dimensional representations (in wood, ivory, clay, or stone) of human beings, usually engaged in menial tasks, which were placed in ancient Egyptian tombs for the purpose of facilitating the material existence of the deceased in the hereafter. These " . . . servant figures are the earliest known representations in three-dimensional sculpture of domestic servants anywhere in the world." They first appear in the predynastic dawn of Nilotic civilization, reach the apex of their significance during the Middle Kingdom, and are only vestigial in the Empire.

In this monograph the author lists and briefly discusses various types and examples of servant-figure statues "as they fit into the framework of ancient Egyptian domestic life." The result is an unusually realistic portrait of the lot

of the common man as he produces and prepares food, engages in arts and crafts, participates in funeral rites, and provides transportation and recreation. All this is in marked contrast and welcome addition to the royal perspective of life which is preserved on temple inscriptions and tomb reliefs. For this contribution to our understanding of the everyday tasks of the common man in ancient Egypt, the author has placed us in his debt.

Wm. H. Morton

A History of the Early Church, Vol. IV: The Era of the Church Fathers. By Hans Lietzmann. London: Lutterworth Press, 1951. 212 pages. 18s.

No other books will come from the pen of this great historian. It was ascertained after World War II that Hans Lietzmann had died in 1942. He achieved a foremost place in theological science despite slender opportunities in his youth and despite government suspicion after 1933. His works breathe a spirit of critical fearlessness and profound faith. *In pace requiescat.*

A History of the Early Church was projected in five volumes. Two chapters planned for this fourth volume, and the entire fifth volume are lost to us by Lietzmann's untimely death, at the age of sixty-seven.

The Era of the Church Fathers deals with the period of A.D. 363—ca. A.D. 400. It treats of the political developments under Jovian, Valentinian, and Valens; of Theodosius I and the end of the Arian Controversy; the Western Church under Valentinian I and Gratian; Ambrose and Theodosius; Popular Christianity in the Fourth Century; and Monasticism. Bibliographical suggestions and an index complete the work.

The high points in the book are to be found in Lietzmann's treatment of the relationship of Ambrose to the Royal Family, with all that relationship involved for both church and state; the interpretation of popular Christianity in the fourth century; and the splendid treatment of the rise and development of Monasticism. As early as 1908, Lietzmann had made a study of Symeon Stylites in the *Texte und*

Untersuchungen. He has also been conscious, on this subject, of the works of K. Heussi and of K. Holl—though the manner of presentation and the point of view are often different.

The author's mastery of the sources is evident on every page. Indeed, he was so saturated with information and so keen of perception that he makes his narrative disarmingly simple. The four volumes constitute the best interpretative study of the early history of the Church now to be had in English. All readers should be grateful to Dr. Bertram Lee Woolf, the translator of the four volumes, and to the Lutterworth Press, for their attractive and reasonably-priced work.

T. D. Price

Biblical Authority for Today. Edited by Allen Richardson and W. Schweitzer. Philadelphia: Westminster Press, 1951. 338 pages.

In this symposium nineteen scholars representing major denominations and confessions (except Roman Catholic) have contributed their efforts to answer one of the most important questions facing Christianity: does the Bible possess authoritative guidance in social and political matters today? Developed by the Study Department of the World Council of Churches, this volume is really an ecumenical inquiry into the nature of Biblical authority for our day with the view to achieving a consensus among the major church groups.

Part I is a group of essays by seven scholars representing as many confessions which explore some fundamental considerations of the authority of the Bible in political and social matters. Part II is a single essay by Dr. Schweitzer devoted to a survey of the world position of Biblical theology and Christian ethics in the present time. Part III is another group of essays by five scholars who are concerned with "Principles of Interpretation." Fruitful discussions bearing upon hermeneutical principles of Biblical interpretation are presented. Finally, part IV is an effort to make some specific applications of the principles presented in the foregoing essays. Basic problems as the church and the world, property, law, church and state, nation and race, and civilization

are critically examined in the light of Christian principles.

In spite of the variety of approaches to the problem of Biblical authority for today, there is a remarkable degree of consensus among the participating authors. All agree that in Christ is the key to the Bible and that apart from him and his revelation it cannot be comprehended. There is disagreement as to such matters as the authority of the church, natural law, tradition and the *testimonium Spiritus Sancti Internum.*

This volume makes a genuine contribution. Christians and non-Christians have been asking Christian thinkers what guidance the churches can give them in the pressing issues of contemporary living. Here is the answer, though a partial one. It is a long step in bridging the chasm between the Word of God and the modern world. No doubt it will become the basis for further study among ecumenical groups and a frame of reference for future World Council meetings.

Henlee Barnette

Die Verkuendigung des Reiches Gottes in der Kirche Jesu Christi. Vol. I: **Van der Zeit der Apostel bis zur Aufloesung des Roemischen Reiches.** Compiled by Ernst Staehelin. Basel: Verlag Friedrich Reinhardt AG., 1951. 429 pages.

This book, by the Professor of Church History and History of Dogma in the University of Basel, is both important and impressive. The subject, *The Proclamation of the Kingdom of God in the Church of Jesus Christ,* was central in the preaching-teaching of Jesus, and was the burden of the apostolic announcement. In this first volume witnesses are cited from the first five centuries (From the Apostolic Age to the Dissolution of the Roman Empire). The succeeding volumes are planned along with this one, to tap all centuries and churches for their contribution to this subject. Three further volumes are planned for the next six years—one appearing each two years. A summary exposition of Professor Staehelin's own views of the Kingdom God is promised at the conclusion of the work.

Editor Staehelin has gained help from the accessible German translations of these various passages on the King-

dom of God. But he has steadily relied on the standard editions of the original, and makes himself personally responsible for all the translations from the Greek, Latin and Syriac. Introductions and comments have been reduced to barest essentials. They present the necessary information to illumine the texts themselves. They appear in somewhat smaller print (than the text-translations) at the beginning of each of the major paragraphs. The paragraphs are numbered by authors. There are forty-nine such paragraphs in this volume.

There is no other work of this kind on this subject. How one could wish that such a volume were available for English readers. Such an anthology in English would render service of great importance for all who have interest enough in religion to read relevant books. The book is certain to render such a service to readers of German. Teachers of both Biblical and historical subjects will be grateful for such a volume. To catch the historical many-sidedness of the Church's preaching of the Kingdom is refreshing. To make one's way through the diversity to an adequate position of one's own is eminently challenging.

The Friedrich Reinhardt Press has published the book in attractive format—and its value is further enhanced by twenty-five pages of indexes. These cover, respectively, Bible references, personal names, place names and subjects. Professor Oscar Cullmann's judgment of the book is not exaggerated, so far as its value for historical studies is concerned: "It will become an actually indispensable tool for all studies of the idea of the Kingdom of God."

The four volumes will actually be a source-book, perhaps the most comprehensive one we have, for History of Dogma, as well as for general Church History.

T. D. Price

Christentum in der Soviet-Union. Edited by Wilhelm de Vries S. J. Heidelberg: Kemper Verlag, 1950. (no price). 238 pages.

Six Jesuit priests present a fairly objective report on the state of Christianity in the Soviet-Union. Father Albert

M. Amman in chapter 1 provides an interesting historical background of the Russian revolution which he interprets as the logical outcome of the church politics of the Czars. In consequence of developments that began with Peter the Great in the eighteenth century Greek Orthodoxy became virtually the slave of the pre-Soviet Russian autocratic state. The church in Russia was but a department of the state. That relationship, Ammon rightly states, was inimical to the interests of both. That a man like the famous jurist Konstantin Petrowitch, the Chief Procurator of the Holy Synod, just prior to the Revolution attempted to promote medieval plans in the interest of the Czar was more than tragic.

The Editor of this work, Father de Vries S. J., outlines in chapter 2 the fate of the Russian Christians from 1917 to 1939. after a temporary honeymoon between the Soviet state and the churches heavy persecution set in. Meanwhile, the state authorities encouraged splits, divisions and parties within the Greek Orthodox Church of Russia. Leading Metropolitan bishops were executed, while 84 bishops and more than 1000 priests were exiled. After 1923 the Church capitulated officially before the might of the Soviet regime. Under Patriarch Sergius, after 1925, new disturbances arose, but by 1927 this new primate of Greek Orthodoxy had made his peace with the Communists for the sake of a shaky respite from danger and persecution. In 1930 Sergius in a public interview denied that there was religious persecution in Soviet Russia. Yet a year before this 1,440 churches had been closed by the Soviets, many priests had been tried, driven from their posts or shot. The Beboshnik or godless movement had frantically tried to discredit all religious piety, yet finally without avail. By 1936 even the Soviet leaders recognized that religion could not easily be extirpated from the deeply religious mind of the Russian people.

It is a well known fact that since 1937 with the issue of the new Russian Constitution a limited freedom of religion has been granted to the churches of Russia. But it is strictly a freedom of their altars. The outbreak of the Nazi-Russian war in 1941 stopped all religious persecution

in Soviet Russia. Space allows us only to mention some of the other essays in this work. They deal with the literary work of the Russian Orthodox Church after the revolution, Soviet morality, the training of the priesthood, the methods of Soviet Church persecution, present possibilities of the Russian churches in the Soviet Union, the new Russian humanism and the ever intriguing problem suggested by the theme "Moscow and Rome."

William A. Mueller

The Quest for Utopia. Edited by Glenn Negley and J. Max Patrick. New York: Henry Schuman, Inc., Publishers, 1952. 608 pages. $6.75.

This volume is an anthology of more than twenty-five utopias carefully selected and edited. With two exceptions —Sir Thomas More's UTOPIA and Campanella's CITY OF THE SUN—the selections are not now available in print Each selection is prefaced with pertinent biographical data, and interspersed throughout the volume are bibliographies and critical data which throw considerable light on the nature of the utopia.

A study of the utopists and the utopia is a fascinating one. Few persons realize that the utopist has had an inestimable influence in stimulating men to the dream of a better world and in prodding them to reshape reality closer to the ideal. From Plato to the present utopias reflect the basic political concepts and social hopes of Western civilization.

Professor Negley and Patrick, both authorities in Utopian literature, have rendered a real contribution in this book. No where else can one find such a variety of utopias as is incorporated in this one volume. Teachers will welcome this book because of its various teaching aids. Students will be attracted to it because the selections make fascinating reading and express a common hope for a more perfect society.

Henlee Barnette

Scientism, Man, and Religion. By D. R. G. Owen. Philadelphia: The Westminster Press, 1952. 208 pages. $3.50.

The author, a professor in Trinity College of Toronto, essays in this study to restate the relationship that ought to obtain between religion and science at their highest and best. He has no quarrel with science and scientists as such, but shows up the fatal consequences of a science that transcends its limitations and usurps a competence for the solution of all human problems. Scientism and scientolatry result when scientists forgot that properly prientated scientific pursuit has three bases: it is empirical, quantitative, mechanical, and progressive, that is, self-corrective.

Wherever science illegitimately trespasses on territory not germane to its vision and interest, it is in danger of materialism, and a materialistic, naturalistic and positivist philosophy. Modern Communism and Nazism have fallen victim to modern scientism and the consequences of their 'fall' is evident to all honest observers. Humanism, informed by naturalist-positivist ideas, somehow and almost inevitably leads to some form of totalitarianism and false absolutism. The fathers of this threat are Hobbes, Rousseau, Marx, Sigmund Freud, English deism, Darwinian evolutionism, pragmatism and empiricism. Argues our author: "If materialistic scientism leads to Marxism and the 'economic Man,' and naturalistic scientism to Nazism and the 'faceless man,' then one of the logical conclusions of empirical scientism in the Anglo-Saxon world is certainly radical skepticism and the 'hollow man'—the man who believes in nothing, not even in himself." (p. 164)

One criticism needs to be made here: nowhere does the author indicate why the various types of naturalisms and materialisms emerged in the modern consciousness.

William A. Mueller

Readings in Ethical Theory. Edited by W. Sellars and J. Hospers. New York: Appleton-Century-Crofts, 1952. x, 707 pages.

Many thoughtful men are coming to the position stated by Albert Schweitzer in 1923 in the introduction to his *Phil-*

osophy of Civilization. He asks what is the real essential nature of civilization, and replies, "I come to the pronouncement that it is ultimately ethical." "All other things are merely accompanying circumstances of civilization, which having nothing to do with its real essence." "If the ethical foundation is lacking, then civilization collapses, even when in other directions creative and intellectual forces of the strongest nature at work." We have seen the apparent decline of civilization in our day, when the most rapid advances have been made in science and technology, and this has caused a widespread interest in the restoration of ethics as the basis for human society.

This book of readings in ethical theory is one which presents recent and contemporary attempts to find the basic ethical ideas which undergird the right kind of moral action. It is made up of selections from the writings of the most outstanding of recent students of ethics. The selections are well chosen and placed in relation to one another so that one may understand not only the position of each man but how his ideas are related to the others. The various theories of utilitarianism, intuitionism, naturalism, feeling, interest, pragmatism, and realism are covered quite well. Further, the major problems of value determinism, subjectivism, moral sense, moral and non-moral values, nature of right and good, obligation, formation of ethical judgments, and validation of ethical ideas are treated from many points of view.

The authors have done a real service for those who want more than a superficial acquaintance with the leading ethical ideas of our time. This work deserves serious study by ministers, economists, and legislators as well as by theologians and philosophers.

Guy H. Ranson

A History of American Thought: An Introduction. By Frederick Mayer. Dubuque, Iowa: Wm. C. Brown Company, 1951. xi, 399 pages. $4.00.

Americans have recently become aware that world leadership has been thrust upon them. This is a new ex-

perience for us, because we have attempted to separate ourselves from the "Imperialists" from the time of the American Revolution. We now find that the great friendly world powers are in a weakened state and we alone are powerful enough to give protection and leadership to the free world. This new position in the world has caused us to look into our past and examine ourselves to find the bases of our intellectual, moral, and religious strength. This book is a contribution to the growing literature which attempts to make Americans aware of their heritage and to give us some direction in the present crisis of world conflict.

For many years we Americans have been importers of ideas, and we have given far more attention to European thinkers than we have to our own. However, a study of American thought, reveals that we have had great thinkers as well as great men of action among us. Professor Mayer realizes that many of our great thinkers have not been professional philosophers or theologians, though we have produced some outstanding men in these areas. Thus he attempts to give the contributions of men of letters, the Christian churches, and statesmen as well as philosophers and theologians.

This work forms a very good introduction to the American mind, and it can be used with profit by anyone who is seriously interested in knowing what America has stood for and does stand for and what our place is in the world.

Guy H. Ranson

Ethics and the Modern World. By Frederick Mayer and Floyd H. Ross. Dubuque, Iowa: Wm. C. Brown Company, 1951. xviii, 373 pages. $4.00.

"Our purpose in writing this introductory book in ethics is to clarify some of the major moral issues which confront modern man" so say the authors, and they have been quite successful in their attempt. "The book is based upon an essentialistic approach." This approach is to attempt to unify and universalize all knowledge and apply it concretely and experimentally to the problems of so-

ciety. It avoids all absolutes and attempts to use all of the moral insights which have been gained in various times in different cultures. The attempt is made to utilize the ethical insights of the great moral philosophers and the living religions.

The authors attempt to unite ethical theory and moral practice in order to clarify our thinking and to move us to action. Part I is concerned with ethical theories, and quite good accounts of the ethics of pleasure, pessimism, duty, intuitionism, power, self-realization, and evolution are given. Part II deals with problems of personal and social ethics, and the morality of family relations, religious groups, professional groups, education, communication, and minority groups are treated. Part III discusses the ethics of politics and international relations, and here war, totalitarianism, and democratic processes are analyzed. Part IV discusses some ultimate issues; the nature of value, the relation of ethics to religion, freedom and determinism, and the course of action for Christians.

The Christian likely will not be satisfied with the role assigned to Christianity in the present situation, but he will find this a very good introduction to ethical theory and the nature of contemporary situations demanding moral action.

Guy H. Ranson

Grapes of Canaan. By Albertine Loomis. Dodd, Mead, and Company, New York, 1951. 334 pages. $4.00.

Few more fascinating stories of pioneer missions have been penned than this record of the trials and triumphs of the first seven years of Christian witnessing in the Hawaiian Islands. The author, a great-granddaughter of one of the original band of Congregational missionaries who landed in the islands in 1820, has recaptured the spirit of her forebears, and enables her readers to re-live those years of struggle in which the major problem was not so much the paganism of the Hawaiians as it was the opposition of the *haoles,* or foreign-white traders and sailors. The story ends in 1827, when the first phase of the conflict ended in vic-

tory for the missionaries and the Christian chiefs, signalized by the signing of the first treaty of the new island domain with the United States. This also coincides with the end of the term of service of Elisha Loomis, who had gone out as the staff printer, and, his mission accomplished with the Bible translated and set in type, returned to the United States to live in obscurity and die in poverty.

The book, based largely upon the journal and letters of Elisha and Maria Loomis, would have been a biography, but that the modest Loomis was so completed eclipsed by Hiram Bingham, the leader of the mission band, and by events which were far larger in their import than either Bingham or Loomis. The honest biographer does not exaggerate the minor part played by her ancestor, despite her personal interest in him.

As interesting as any novel, this is a valuable account of early life in what may become the forty-ninth state, and a dramatic chapter in the history of missions.

H. C. Goerner

My Mission in Israel. By James G. McDonald. Simon and Schuster, New York, 1951. 304 pages. $3.50.

This is in many ways an amazing book. With a frankness that seems almost naive, the first ambassador from the United States to the new nation of Israel recounts in intimate detail his experiences during the first two years and more in that high office. As one reads this most undiplomatic revelation of what went on within the American embassy at Tel Aviv and within the mind of the U. S. Ambassador, he is torn between the fear that these off-hand statements of one so recently in a strategic position may create diplomatic problems for our country and the hope that perhaps we are coming into a new day of "open covenants openly arrived at" in international affairs. To say the least, this is an "inside" story of United States-Israel relations from June 1948 to the spring of 1951.

It all comes out: the serious disagreement between President Truman and the state department as to policy

in the Near East; the vicious opposition of British Foreign Minister Bevin to Truman's independent backing of Israel; terror and intrigue in Palestine; the death of Count Bernadotte, the U. N. mediator, and what lay behind it; crises growing out of threatened change in U. S. policy; personal views of such personalities as President Weizmann, Prime Minister Ben-Gurion, and the Pope. No one should make up his mind finally as to the problem of Israel before giving himself the benefit of these uncensored reports of an unusually voluble statesman. One may not share fully McDonald's optimism with regard to an early settlement of the basic issues, but he will understand better the intricate nature of the problem.

H. C. Goerner

The Voice of Asia. By James A. Michener. Random House, New York, 1951. 338 pages. $3.50.

I could wish that every citizen of the United States might read this book. I say this despite the fact that the author in some places makes disparaging remarks about Christian missionaries and their role in Asia. The author's cynicism can be discounted, and underneath there is a healthy respect for anyone who can make a spiritual contribution to the baffling problem of the Orient. As for his analysis of the political and cultural aspects of the situation in Asia, I feel that he is 99 per cent right. Some one needs to say what he has said so clearly, and the American people need to read it, believe it, and act accordingly.

Michener will be remembered as the ex-service man who wrote *Tales of the South Pacific,* Pulitzer Prize winner, which was made into the Broadway hit, "South Pacific" Gathering material for this latest book, he traveled through Asia in 1950 and 1951, engaging in conversation with numerous Asians from all walks of life. He reports actual interviews with more than fifty persons, helping his readers to realize that Asia is not some vast conglomerate "yellow horde," but is made up of people, very real, very human, very individual. Gifted at encouraging persons to be themselves

and express their deepest thoughts, he recorded faithfully these conversations, and through direct quotations allows his readers to look into the very souls of the people of Asia.

Out of it all emerges a very clear thesis: Asia's millions are rising to sway the destiny of the world, including the United States. The old era of white supremacy and colonialism is forever ended, and to attempt to stem the tide of revolution would be tragically fatal. Yet the masses are far from genuine democracy, and for years must be content with a benevolent oligarchy, being ruled by the educated and enlightened minority. Our task is to recognize and support stable liberal governments anywhere in Asia, and encourage them to foster the growth of democracy. We failed miserably in China, where we should have seen that an oligarchy was inevitable, rather than blindly insisting upon the sudden achievement of broad democracy; where, in other words, we should have supported the Nationalist Government of Chiang Kai-shek as the best possible government at the time. In case of a show-down with Communism, we should still back Chiang on Formosa and assist him in returning to the mainland of China. Meantime, we should avoid similar mistakes elsewhere in Asia, while redoubling our efforts to interpret our liberal, democratic philosophy to the leaders who are fast losing confidence in us and succumbing to Soviet propaganda. Our future is in the balance, and Asia can tip it one way or the other.

"The voice of Asia" is saying to us almost exactly what James Michener reports. This is just what I heard in a similar tour across the Orient in the summer of 1951. I have been trying to say many of the same things that I find in this book. America had better listen to this voice.

H. C. Goerner

Das Heilige Mahl im Glauben der Voelker. By Fritz Bammel. Guetersloh: C. Bertelsmann Verlag, 1950. 199 pages. DM 19.00.

The subtitle of this work "The Sacred Meal in the Faith of the Nations" is entitled 'A religio-phenomenological investigation.' This then is a study of *raison d'etre* of the idea

of sacred meals and the variety of beliefs and practices connected with this religious institution. For not only within the orbit of Christendom, both Western and Eastern, Catholic and Protestant and Orthodox, do we find a great variety both of practice and interpretation of the Lord's Supper, variously conceived as communion, eucharist, or mass, but in non-Christian religions scholars and missionaries have encountered a large variety of sacred meals. Bammel is widely read in the original sources, at home both in New Testament scholarship, liturgics, church history and comparative religion, and he conceives his study as an existential problem whose solution requires all the available helps of textual-biblical, theological-dogmatic methods as well as an insight into the social-psychological conditions which have helped in the formulation of both theory and practice of sacred meals in various highly developed ethnic faiths and in the more primitive areas of animistic mythology and belief.

Bammel tries to relate the various sacred meals to the deep and perennial needs of men for inner and outer security from the forces, visible and invisible, that tend to threaten them. Among primitives many of the initiatory rites that admit to the tribe are connected with sacred meals designed to remove certain taboos. There are food sacraments, animal sacraments, sacred meals that are to secure growth and good harvests, others, again, that are to guarantee the procreative powers of a tribe or clan, and finally those that aim at expiatory, cathartic effects.

On the higher levels of Christian practice the sacred meal is spiritualized and the element of communion with Deity is generally uppermost. Here soteriological perspectives come in view, whether we think of the sacramentalism of the Roman Catholic mass or the anti-sacramentalist spiritual symbolism characterizing most Protestant non-conformist communions. Thus in Calvin's view of the Supper, the author asserts, it is not a matter that is appropriated but the redemption in Christ.

It is fascinating and instructive as well to follow the author's erudite discussion of the various types of sacred meals such as the Parsi Haoma meal, the Greek Eleusian and Dyonisian cultic meal, the Brahmanic ancestral meals, the Hindoo Prasada celebrations and various expressions of Tibetan Lamaistic meals. He shows that in all these there is the element of the numinous, the sense of awe in view of a mysterious present and a still more enigmatic future, yet one wonders what real relation, if any, exists between these practices and the Lord's Supper of Christian believers.

William A. Mueller

Foundations of the Faith. Edited by David J. Fant. New York: Fleming H. Revell Company, 1951. 189 pages. $2.50.

This is an excellent restatement of the Apostles' Creed in terms of fundamentalist theology. Leading conservative pastors, editors and professors have written on the chief elements of this age-old *credo* of Christendom. The Editor states in the Introduction that "it was with the thought in mind, that young Christians might acquaint themselves with the premises of their faith and that more mature believers might 'stir up their pure minds by way of remembrance,' that this book was composed by twelve leaders in evangelical thought (p. 8). It is admitted that the Apostles' Creed cannot be traced all the way back to the apostles themselves, although it does contain 'an excellent summary of the apostolic teaching.' To this we can fully agree.

Harold J. Ockenga writes discriminatingly on 'The Atonement of Christ.' Wilbur M. Smith of Fuller Seminary has perhaps written the most learned article in this symposium. He discusses the 'Resurrection of Christ.' Emil Brunner is taken to task for his peculiar view of the resurrection as being primarily a matter of faith-experience. Smith avows that the apostles clearly spoke of Christ risen from the dead as an event that *their eyes* had beheld. They actually touched the Lord. Yet, while this is surely true on the basis of the New Testament records, is there not a

mystery about Christ's resurrection that defies mere historical, rational interpretation? The disciples on the way to Emmaus (Luke 24) only beheld the risen Lord as he *opened* their eyes. The entire idea of myth as applied to the resurrection, Smith pointedly argues, has no place in Christian faith. This is also the reviewer's conviction.

Our own Dr. Robert G. Lee of Memphis has contributed a spirited essay on 'The Virgin Birth.' "His supernatural birth is the Alpha of our Christian faith. Accept that—and the whole alphabet follows as a matter of course. Deny it, and like a planet that leaves its orbit, there is no telling where unbelief will carry you." (p. 46). Dr. Lee turns his withering sarcasm upon all those who pour ridicule and unbelief upon this doctrine of the Apostles' Creed.

President T. Leonard Lewis of Gordon has written with cogency and conviction on "Christ, the Son of God." Editor John Bradbury of the Watchman-Examiner restates the doctrine of 'the Forgiveness of Sins," while the late missionary pioneer Samuel M. Zwemer writes with persuasiveness on 'The Holy Catholic Church.' Other articles are by William Culbertson of Moody Bible Institute, William H. Rogers, Harry J. Jaeger, President V. Raymond Edman, Editor A. W. Tozer and Prof. Carl F. H. Henry of Fuller Seminary. The latter concludes this series with a discerning essay on 'The Final Triumph,' that is, 'the resurrection of the body and the life everlasting.' Rightly Henry balances between a view of the resurrection body as both tangible *and* ethereal or spiritual, allowing for a residuum of mystery, while affirming the glory of our faith in life eternal, already presently realized by faith in Jesus Christ, and consummated in the final triumph of the consummation of God's purpose and grace at Christ's Return in glory. That he stresses also the ethical implications of the eschatological future of our living hope is highly necessary in view of much loose teaching on this matter.

William A. Mueller

A Primer of Christianity. By T. W. Manson, R. W. Moore, and G. B. Caird. Oxford University Press, London, New York and Toronto, 1950. 456 pages. $3.75.

This unusual volume brings together in one binding three brief books, which together cover the entire range of Christian truth: Biblical, historical, and philosophical. It is, as the editors say, "designed to provide the casual and not too well-informed Christian with the basic facts about his religion." This it will do admirably, while at the same time providing a splendid survey which is worthy of the notice of more serious students.

Each of the three authors is a recognized authority in his field. T. W. Manson sums up the Gospel story in synoptic fashion, making clear the Evangelical answer to the question, Who is Christ? R. W. Moore gives, in the compass of 160 pages, a concise history of the spread and development of the Christian faith from its beginning to the present. G. B. Caird presents a persuasive apologetic for the Christian view of the world.

The book rings true throughout, with wholesome emphasis upon the historical Incarnation, the reality of the Resurrection, the living presence of Christ in history, the necessity of the new birth of the believer. Only on the question of the Virgin Birth does a lack of affirmative faith appear and here the doctrine is not denied, but treated as a real possibility, an optional item of faith not affecting one's basic Christian belief.

If this book is needed among "casual Christians" in Britain, much more is there a place for such a digest of Christian truth for the instruction of the semi-literate members of our American churches. Excellent reading for the layman, it might also serve as a text-book in church schools or even college Bible courses. H. C. Goerner

The Nature of the Church. (Papers presented to the Theological Commission appointed by the Continuation Committee of the World Conference on Faith and Order). Edited by R. Newton Flew. New York: Harper and Brothers, 1952. 347 pages. $4.00.

This volume, edited by the distinguished Principal of Wesley House, Cambridge, is the first of the three volumes

prepared as a basis for discussion at the third World Conference on Faith and Order at Lund, Sweden, in July, 1952.

The Nature of the Church is in two parts: "the first, planned and carried out from Great Britain as a centre, with documents speaking for the Churches of Europe; and the second, from the United States, by the American Theological Committee . . . " Where there are American papers (in Part II) on churches with European complements (in Part I)—and this applies to Lutherans, the Reformed Churches, Anglicans, Baptists, Congregationalists, Friends, Methodists, and Disciples—they may profitably be read together.

Dr. W. O. Carver wrote the statement on the Baptist Churches in the United States. Principal Flew, whose fine book, *Jesus and His Church* is well known and highly regarded, wrote the chapter on the Roman Catholic Church. Roman Catholics had been forbidden by a papal statement to collaborate.

The book is a mine of information, and, along with its companion volumes, *Ways of Worship*, and *Intercommunion*, will greatly contribute to our understanding of the crucial problems and contemporary developments of one of the most significant developments in the institutionalized Christianity of our time.

T. D. Price

The Church In Community Action. By Harvey Seifert. New York: Abingdon-Cokesbury Press, 1952. 240 pages. $2.75.

This is one of the great books in its field. Too high praise cannot be given it. With the insight of a scholar and the zeal of an evangelist the author deals with one of the most needy and neglected areas of church life. In reply to the oft repeated statement from pulpit and pew, "Something ought to be done about it," he presents a positive and practical program for Christian group action.

Recognizing the need for a more functional concept of the church's program the writer, the professor of Christian Ethics, Graduate School of Religion, University of Southern

California, suggests plans for discovering areas for action. Realistically he faces the fact that such a forward looking and forward moving course will bring opposition. He discusses how to meet this opposition creatively. His chapter on the art of effective leadership is one of the best brief treatments to be found.

This book is highly recommended to all pastors and laymen who want to do something about the society in which we live but who do not know how or what to do. Perhaps if a pastor would get together with a group of his church members and study this book something good might come from it.

Findley Edge

Ways of Worship. (The Report of a Theological Commission of Faith and and Order). Edited by Pehr Edwall, Eric Hayman and William D. Maxwell. New York: Harper and Brothers, 1951. 362 pages. $4.00.

This is one of a significant trilogy of Faith and Order volumes in preparation over the fears since the Edinburgh Conference of 1937. At that conference it was plain that many issues on which Christendom is divided had their roots in different conceptions of the nature of the Church. As a result of this situation, three international theological commissions were appointed to study (1) the Nature of the Church, (2) Ways of Worship, and (3) Intercommunion. These three volumes are now available, of which this is no. 2. The purpose of the volumes is to provide materials for discussion by the delegates of the churches when they meet for the third World Conference on Faith and Order at Lund, Sweden, in July, 1952.

One of the most significant trends in World Christianity is that which usually goes by the name of Ecumenical Movement. Some of the most vital theological formulation of our generation is being offered by various of its leadership —especially English and European. Southern Baptists have rejected their invitation to be part of this wider fellowship of faith and action. It is incumbent upon us, therefore, to

know and to understand the movement which, as a body, we are rejecting. What the World Council of Churches does will in turn and in time affect Southern Baptist faith and fortune. The reviewer is one who believes that it is better to be affected by what one understands, than by what one is oblivious to. This book will contribute to such an understanding.

The volume carries the report of the Commission, largely written by the late, lamented Gerardus van der Leeuw of Groningen, Chairman. The body of the book is composed of essays by representatives of the participating church bodies, which essays are divided, like all Gaul, into three parts: I, The Elements of Liturgy; II, The Inner Meanings of Word and Sacrament; and III, Liturgy and Devotion. It is another valuable volume in the development and thought of contemporary Church History.

T. D. Price

The Call of All Nations. By St. Prosper of Aquitaine. (Being no. 14 in **Ancient Christian Writers**). Translated and annotated by P. De Letter, S. J., Westminster, Maryland: The Newman Press, 1952. 234 pages. $3.25.

With the publication of this translation by Professor De Letter, editors Quasten and Plumpe bring to an English-reading audience, for the first time, this important work by Prosper of Aquitaine. The *De Vocatione Omnium Gentium* is the first deliberate and explicit attempt by a Christian theologian to answer conjointly the questions, How is it that many do not receive the grace that saves (Book One)? And, If many do not receive the grace that saves, how can there really be in God a desire that none should perish (Book Two)?

The problem thus posed is an old one. There is no answer which is in every way satisfying. If one affirm in uncompromised terms the absolute gratuitousness of grace, then one seems to sacrifice either the freedom of the human person or the universalism of God's will to save. If one rigorously affirm the latter, one seems required to explain the

different states of men by reference to their own actions and responses rather than by reference to divine grace. In an interesting, and somewhat helpful, way, Prosper treats of these problems in terms of a *general* grace offered to all men, and of a *special* grace made effective in some men. It is by cooperation with general grace, in freedom of will, that men can and do receive special (saving) grace. That such line of argument fails of answering all the problems is obvious. It makes them more complex in some respects. Though a great advocate of Augustinianism, Prosper is here moving away from the predestinationism of his master. His position is not less fraught with unanswered questions than that of Augustine. In some respects it is less satisfying.

The chief value of the work, in the reviewer's judgment, is historical rather than theological. It reveals how the unanswered questions of the Augustinian synthesis were being dealt with in the years immediately following Augustine's death. It shows how the process was begun, according to which Augustine was diluted to the satisfaction of the medieval church—the church which at once revered him as Doctor and rejected some of the constitutive elements of his theology.

The translation reads smoothly, and is followed by sixty-three pages of learned notes. Students interested in the history of Christian theology will profit greatly by its use.

T. D. Price

Luther Now. By Hanns Lilje. Philadelphia: Muhlenberg Press, 1952. 190 pages. $2.25.

It is inspiring to read any book which aims at a specific point and which measurably succeeds in its aim. This is such a book.

Hanns (now Bishop) Lilje wrote most of this book during the last days of World War II, when he was a prisoner expecting execution at the hands of the Gestapo. The original was published in Germany in 1946 (Latere Verlag, Nuernberg). It is an essay in "applied history," and aims at "a re-

examination of Reformation principles in the light of an entirely new situation." "We do not ask our questions for the sake of pure scholarship or the discovery of some historical details, but as people who are aware of the deadly malady that is spreading throughout the western world."

American readers will find an odd—and partially unsatisfying—ring in some of the affirmations. Behind that, discriminating readers will find much of "existential" faith, and prophetic insight. Carl J. Schindler is the translator.

T. D. Price

The Mennonite Church in the Second World War. By Guy F. Hershberger. Scottdale, Pennsylvania: Mennonite Publishing House, 1951. 308 pages. $3.50.

Dr. Hershberger, who is Professor of History and Sociology in Goshen College, presents us with the story of the (Old) Mennonite Church during the period of the second World War. In the *Foreward,* Dean Bender of the Goshen Seminary says of the book: "It is not merely an account of the direct relation of the church to the war, although there is a complete coverage of all phases of our 'war relations.' There are also chapters on missions, education, relief, voluntary service, and inter-group relations both within and without the Mennonite family. Here one can find fairly and honestly told the complete story of one branch of that family during one of the most important periods of recent history."

Those interested for any reason in contemporary Mennonite history, in Christian pacifism, and in the Christian social ethic, will find helpful—and sometimes inspiring—materials in this volume.

T. D. Price

The Spirit of St. Francois de Sales. By Jean Pierre Camus. Edited and newly translated, and with an introduction by C. F. Kelley. New York: Harper and Brothers, 1952. 249 pages. $3.50.

Francois de Sales (1567-1622) was born at the chateau of Sales, near Annecy (about 25 miles south of Geneva),

of a noble family of Savoy. He became Bishop of Geneva, a city which he hated as a nest of heresy, in 1602. He was a quietistic mystic so far as his individual piety was concerned —an authentic mystic of great power. He is best known for his two works: *Introduction to the Devout Life,* and the *Treatise on the Love of God.* Canonized as a saint in 1665, and declared a Doctor of the Catholic Church in 1878, a quite large literature has been devoted to his life and work.

Jean Pierre Camus was born in Paris in 1583, and died there in 1652. As Bishop of Belley (near Annecy), he was for fourteen years an intimate of de Sales. Camus had come from a well-known and influential family, and had been put in line for his bishopric by King Henri IV of France, a friend of the family. Besides the episcopal experience, Camus also spent time in a monastery and quite selflessly served the poor and ill. He was also a prolific writer, with books ranging from novels to anti-Jansenist polemic. He is best known however for this book on *The Spirit of St. Francois de Sales,* which he wrote at the insistance of others.

The work before us was first published in French (6 vols.), in 1639-1641. Other, condensed, editions followed. The present volume is a new translation, based on a new selection of materials, and arranged systematically into topical chapters. There are twenty-three chapters as follows: The Love of God, The Love of Neighbor, Devotion, Prayer, Grace, Thoughts on Death, Gentleness, Humility, Patience, Abandonment, The True Virtues, Scruples, Temptations, The Sin of Complaining, Mortification, Poverty, Chastity, Obedience, Spiritual Direction, Intercourse with the World, On Vocation, The Religious Life, and in conclusion, Particulars concerning the Saint.

On each of these subjects the translator C. F. Kelley has gathered from nine to twenty selections of Salesian lore from the larger store compiled by Camus. The entire book is very readable. The style, in the main, is quite lively, and much of the contents is highly edifying. Some of it will be strange to Protestants—which may be another good reason for reading the book. T. D. Price

Friends for 300 Years. By Howard Brinton. New York: Harper and Brothers, 1952. 239 pages. $3.00.

Howard Brinton, eminent Quaker scholar and Director of Pendle Hill School near Philadelphia, follows in the train of Robert Barclay's great *Apology,* a 17th century Quaker classic, by critically reinterpreting the history and beliefs of the Friends since the days of George Fox. The occasion of the 300th anniversary of Quakerdom is the immediate occasion of Brinton's noble effort. His aim is to discover "how much of original Quakerism still lives, how much is dead, and to what extent Quakerism today can be called the Truth (Int., VIII)." Fox's *Epistles,* Barclay's *Apology,* Journals of leading Quakers and the Queries of influential Quaker meetings form the chief sources of Brinton's informing book.

Brinton conceives Quakerism with its emphasis on the Inner Light and group mysticism as being a third form of Christianity side by side with Catholicism and Protestantism. In terms of its immediate historical background the Society of Friends may be said to have been Puritianism carried to its logical conclusion. In the latter half of the 19th century mid-western Quakers came under the influence of revivalist Protestantism which fact explains the presence of Quaker churches conducted like most Protestant communions and led by resident pastors.

Brinton distinguishes four periods in Quaker history since George Fox: 1. the heroic-apostolic era (synthesis of mysticism and evangelicalism) about 1650-1700; 2. the period of cultural creativeness (greater mystical inwardness), about 1700-1800; 3. the period of conflict and decline (mysticism and evangelicalism clash), about 1800-1900; 4. the period of modernism (paramount interest in rationalism and the social gospel), about 1900.

The author describes with a fine sense of balance and genuine *Einfühlung* the fascinating history of the Society of Friends these past 300 years. Though forms have changed, the original Quaker intention is still operative in the present life and thought of the Friends. Like some of our early Baptists many early Quakers in the 17th cen-

tury arrived independently and after a long spiritual quest at the Quaker position. In all of them "the energizing Center was the Inward Christ, the Power of God, the Witness of God, the Seed of the Kingdom, the pure Wisdom that is from above" (p. 14). John's Gospel was to the pioneers of the Quaker doctrine the supreme source of their insight and experience. Paul's mystical formula of our 'being in Christ' was another source. The Scriptures to Fox and other Friends was *a* Word of God, but the Spirit's voice within the human soul was of primary importance. Conscience, reason, the Holy Scriptures, and the Holy Fellowship of the brethren were conceived as checks on the immediacy of spiritual experience. Quakers conceive man to be responsible before God and man, and the redeemed man must continously share in the ongoing suffering of the body of Christ for the sake of the world's redemption. Contrary to Calvinists and Neo-Calvinists the Friends teach and have taught that man is able to do the will of God here and now, that is, within the range of his human possibilities.

This book sheds much light on Quakerism as a method of seeking spiritual truth. Chapters 6 and 7 and 8 are highly illuminating regarding the deepest things in Quakerism.

William A. Mueller

What Americans Believe and How they Worship. By J. Paul Williams. New York: Harper and Brothers, 1952. 400 pages. $5.00.

To cover with any degree of adequacy the kaleidoscopic scene of American religious life is always a hazardous venture. But Professor Williams of Holyoke College has succeeded fairly well in his endeavour. After having thrown into sharp relief America's religious life and thought in chapter I by contrasting and comparing a silent Quaker meeting, the pageantry of an ordination in the Catholic Church, a Spiritualist séance, a Protestant student conference and a Holiness service, the author deals in chapters II to XI with about eight to ten major American religious groups. These are: the Catholic Church, the Epis-

copal Church, the Lutherans, Presbyterians, Congregationalists and Unitarians, Baptists and Disciples, the Methodists and finally Judaism. The last three chapters confront the maze of more recent religious 'innovations' such as Adventism, Mormonism, Christian Science, Pentecostalism, Spiritualism, Jehovah's Witnesses and Unity as well as more esoteric interests such as astrology, naturalistic humanism, modern hedonism, nationalism, native fascism, etc. The last chapter (XIV) gives an appraisal of the role of religion in shaping American destiny.

The distinctive contribution of Williams' work lies in this: 1. it provides a cursory description of each of the denominations in its historical and present status; 2. it furnishes a wealth of information not easily attainable in one volume, of the polity, distinctive beliefs, religious practices, social ethos, and present strength of these communions; 3. finally, the author raises a number of provocative questions regarding the relevant strength of Catholicism and Protestantism, the weaknesses of unrepentant Liberalism, the loss of prestige and influence of Protestant education and the press and the relevance or non relevance of many of the professed creeds that Protestants recite in their worship services.

When the author affirms that "salvation by character is at present the typical Protestant point of view" (p. 156) we demur. If it be true, it is a sad commentary on our witness. It is, on the other hand, sobering and, to some people, shocking to read that the World Council of Churches is following a policy of expediency in the enforcement of its *credo* and the admission of new member churches (cf. 129-130). The definition of mysticism on page 266 is hardly accurate. To classify Martin Luther as an extreme mystic is surely invalid. And one better speak of *group mysticism* as most characteristic of Quakerism rather than classifying all Quakers as practicing mystics. It is news that most Baptist historians place their denominational beginnings in Biblical or Anabaptist times. Carlile, Cook, Payne, H. Wheeler Robinson, Shakespeare and Whitley of Eng-

land, or Whitsitt, Moehlman, Newman, Vedder, Harkness, Brush and Torbet of the U. S. A. anchor the rise of modern Baptists in left-wing Purtian independency and separatism at the beginning of the 17th century. That a communion like the Evangelical-Reformed Church of America that has given Reinhold and H. Richard Niebuhr, Carl Schneider and August Rauschenbusch to modern Christendom is left out of this account is hard to understand. But then there are publishers and the paper shortage! Southern Baptists, moreover, fare badly with the author. May others enlighten our learned author!

William A. Mueller

Die Liebe zu Gott in den nichtchristlichen Religionen. By Thomas Ohm O.S.B., Krailling vor Munchen: Erich Wewel Verlag, 1950. 544 pages.

The author of this fascinating book on "The Love of God in the Non-Christian Religions" is professor of Missions at the Westfalian Wilhelms University in Münster i. w. and presently occupies the chair which Joseph Schmidlin held with distinction for many years. The love of God is undoubtedly the very core of the Christian religion, both objectively and subjectively, and it seems a hazardous undertaking to study this virtue in non-Christian religions. But the learned writer has eminently succeeded in the task he has set himself. He draws a large canvass as he pursues his subject, for he ranges over the whole and vast domain of religions, both modern and ancient, and arrives at some significant conclusions. Thus he considers the primitive religions, the faith of the ancient Sumerians, Babylonians, Assyrians, Egyptians, Greeks and Romans, the Vedas and the Bhakti piety of India, Buddhism, Sikhism, and also Korean-Japanese religion and finally Islam.

Significant writers who have explored this field before Ohm are frequently alluded to such an Appasamy, d'Arcy of England, Guardini, Hendrick Kraemer, Heiler, Nygren and Lutgert from the European continent. Among non-Christians, even the most primitive peoples, the love

of God may be natural, sensual or spiritual. The degrees of this love of God vary widely as does the intensity with which Deity is loved and adored. In Polytheism, Pantheism and theopanism this love often contains sensual elements. While it is difficult to develop a typology of this love (Aryan, Semitic, Hindoo, etc.) one might conceivably outlike a manly and feminine type. Yet the two types intermingle as research has well established and our own experiences tend to confirm. With most non-Christian religionists God is worshipped and loved for some personal advantage that man is seeking to attain. Yet, instances are not wanting where Deity, however vaguely or wrongly conceived, is loved for the sake of its own power, worth, beauty and goodness.

Religionists in both lower and advanced religions outside the pale of Christianity also reveal something of the *fascinans* in view of the *mysterium tremendum* of Deity. God is experienced as terrible, awesome, fearful, incomprehensible, majestic, or even holy. Man in turn realizes his littleness, lowliness, dependence, impotence or worthlessness. The origin of the love of Deity among non-Christian religionists is difficult to establish with certainty. Some attribute it to evil influences, other to sexual impulses, others posit (Wilhelm Schmidt of Vienna) a primeval revelation which has never been fully blotted out. Some like Justin Martyr point to the *logos spermatikos* as the fountain head of whatever is true and lovely in non-Christian religiosity. Many devotees of Bhakti and Sufism are convinced that their love of God is due to direct divine illumination. Cardinal Newman attributed all noble impulses of this kind to divine revelation.

Professor Ohm draws valuable conclusions from this study bearing on missionary practice and strategy. Every missionary has an ally in the human heart which, as Augustine said, is "restless within us until it rests, O God, in Thee."

William A. Mueller

The Face of the Heavenly Mother. By Josepf Cardinal Mindszenty. Philosophical Library, New York, 1951. 150 pages. $3.00

The author needs no introduction to those conversant with current events. He is a widely publicized victim of Communist tyranny in Hungary. His book centers around three luminous ideas: Mother, Church, Homeland. Its core is admittedly a brief Mariology. Nine chapters, written with exquisite charm and simplicity, portray the author's concern. Much that is fine and noble is within the pages of this book. The Mothers of sacred history are described in the opening chapters. But the typical Roman Catholic appraisal of Mary, the Mother of Jesus, is revealed in these words:

> Without Mary, the Old Testament would have no goal and no value. She is the woman who is to conquer the infernal dragon, she is the ark of Noah, the reconciling rainbow, Jacob's ladder to heaven, the burning bush; she is the rock wherefrom the water of life gushed, the pillar of fire and the ark of the covenant; she is strong Jahel, Gideon's fleece, the tower of David, the temple of Solomon . . . Without her, all these become meaningless. The form of the Infant Saviour with the Mother is the goal of the patriarch's longing, of the prayer of the prophets: "Drop down dew, ye heavens, from above, and let the clouds rain the Just One" (Is. 45:8).

As those who are instructed in the Scriptures Evangelicals cannot subscribe to the Catholic dogma concerning Mary, even though she is blessed among women, being the Virgin Mother of Jesus. The latter is 'core and key' of the Scriptures, and not Mary. No wonder that in Hispanic Christendom Mary has virtually replaced the Son of God, for as the 'Queen of Heaven' she really occupies a higher eminence in the piety of many Latins than Jesus Christ, *el pobre Cristo.*

William A. Mueller

L'Eveque d'Ordination des Religieux des Debuts du Monachisme a la mort de Louis le Pieux (840). By Paul-Henri Lafontaine. Ottawa: Les Editions de l'Universite d'Ottawa, 1951. 267 pages.

L'Exemption des Seminaries de la Juridiction Paroissiale. By Pierre Menard, D.D.C. Ottawa, Les Editions de l'universite d'Ottawa 1950. 192 pages.

These two works are dissertations by two Catholic authors. Both are historical-juridical in character. The first deals with the problem of episcopal ordination of monastics. The period under discussion is from the beginnings of monasticism to the end of the Carolingian era. Due to the fact that early monasticism was primarily a lay movement it is understandable that the matter of the ordination of the religious was subject to irregularities. The documents bearing on early monasticism, being largely hagiographic, must be treated with considerable caution. Moreover, at the end of the fourth century the legislation of the Church was still badly defined. But on the whole, the bishop of a given diocese reserved the right to ordain monastics. Breaches of that rule, however, occurred with considerable frequency. Some bishops while jealously guarding their prerogatives like Saint Ouen of Rouen, would yet allow neighbouring bishops to ordain monastics. In Africa, the Orient and in France some bishops exercise authority over monasteries in another bishop's domain. The Irish apostolic missionaries as wandering bishops were often a thorn in the flesh of regular bishops since they often freely ordained monastics in their itinerant ministries.

The second thesis treats of the exemption of Seminaries from parish jurisdiction after the Council of Trent. In pre-Tridentine days most of the Catholic clergy received their training for the priest hood either in episcopal or monastic schools or as in rural parishes in so-called presbyterial schools attached to local parishes. In this period the local parish priests had full authority or jurisdiction over seminarians in all matters relating to the cure of souls. This continued even after Trent when seminaries were first established but due to papal exemptions granted to various seminaries this procedure became changed. Canon 1368

of the Catholic Canon Law has laid down the rules for the exemption, always limited and partial, of seminaries from parish jurisdiction. This meant that the rector or presiding officer of a given seminary was exempted from the jurisdiction of local parish priests within whose parish his seminary happened to be located. He could thus act as a pastor and priest for the benefit of the seminarians and the seminary family, administering sacraments like the Mass while the local parish priest retained the exclusive jurisdiction regarding marriage and last unction.

Chapters III to V conclude the author's study by furnishing a juridical commentary on the issue he has discussed in the first part of his thesis. William A. Mueller

Philosophic Thought in France and the United States. Edited by Marvin Farber. Buffalo, 1950. University of Buffalo Publications in Philosophy. 775 pages. $7.50.

This volume is a significant contribution to our knowledge of philosophic thought in our time. Part I contains illuminating essays by contemporary French philosophers, while Part II presents the seasoned reflection of living American thinkers. Each section is concluded by a critical appraisal, Andre Lalande of France reviewing the American essays and Richard McKeon of Chicago appraising the contributions of his French colleagues. There is a wealth of information in this volume. It is impossible to do at all justice to its rich contents. Suffice it, therefore, to point out how the two critical reviewers, Lalande and McKeon, regard the respective philosophic trends in the United States and France.

Lalande finds a great freedom of approach among American philosophers. In contrast, their French colleagues seem more architectonic in the structuring of their thinking. Americans, on the other hand, are more factual, more down to the earth, in their approach. Frenchmen generally pursue a definite goal; they have a pattern, a dominant motif in their reflective analyses, whereas Americans are more like explorers who follow the natural route into the in-

terior rather than like a mountain climber who sets out to scale a given peak (p. 746). Lalande is amazed over the part that philosophic schools seem to play in America. Baffling, too, to the French observer is the change of labels used in the U. S. A. for certain philosophies. Our French critic, however, finds it highly commendable that American philosophers concern themselves more than do the French with the concrete problems of politics, economics, social behaviour and education. Americans more than French philosophers have also paid more attention to the problems of language and semantics.

Richard McKeon of the University of Chicago writes with comprehensiveness and sharp acument on the French essays. He rightly suggests that they throw light on the problem of philosophic discussion and communication (p. 337ff.) That French as well as other continental philosophers register in their thinking the cries that have befallen their country is easily understood. In America it was not until the depression that both philosophers and theologians began to show any real interest in the depth dimensions of recent European thought. McKeon discusses French philosophy under two headings: the epistemic grounds of philosophy; the constitutive structure of philosophy; finally, the pistic foundations of philosophy.

To religious thinkers Gaston Berger's "Experience and Transcendence", Roger Mehl's "The Situation of Religious Philosophy in France" (249-265), Rene le Senne's La Philosophie de l'Esprit, and Daniel Robinson's "Philosophy of Religion in the United States in the Twentieth Century (629-653) are of particular interest.

The influence of Descartes is still strong in French thought. Bergson's intuitionism has paved the way for much of modern existentialism and phenomenological research. Yet positivism, in France as in the U. S. A., is a strong undercurrent of philosophic inquiry. Catholic Neo-Thomism, communism and existentialism seem to dominate the French philosophic scene. Americans in one way or

another are pluralists and less metaphysically orientated than the French.

William A. Mueller

Der Sinn Philosophischen Fragens. und Erkennens. By Dietrich von Hildebrand. Bonn: Peter Hanstein Verlag G.M.B.H., 1950. 98 pages. DM 4.50.

This work by a professor of Fordham University contains in briefest compass a valuable contribution to philosophic inquiry. Philosophy is properly conceived as the prototype and basic presupposition of all knowledge and the foundation of all particular sciences. The eros of philosophic questing is, in its inner solemnity and enthusiasm, a primeval tendency of the human spirit. Philosophy probes into the ultimate meaning of all being; it is rooted in man's deep metaphysical nature; in its ultimate aim it seeks God, the ground of all being. For this reason, philosophy is not an obstruse preoccupation of some impractical men called philosophers, but the concern of all thinking men.

Though some philosophers seem to betray an extremely otherworldy tendency, at its heart the philosophic quest is and ever must be close to the wide range of human interest and life. In fact, genuine philosophy is closer to life's concerns than any of the particular sciences, however they may be marked by practical immediacy. Moreover, sound philosophic reasoning does not look with contempt upon naive, unreflective, common sense thinking, but seeks to incorporate it within its critical labours of thought by purifying adjusting, re-examining it within a large, critical framework of reference. Philosophy, to be true to its genius, must always combat dilettante Raesonnieren, that is, reasoning without rhyme or reason, and all chaotic tendencies in human experience. All true philosophy is reverent and full of wonder.

At its best, the philosopher ought to be a trail-blazer of great religion, for the knowledge of God is man's final goal and ultimate bliss. Religion, von Hildebrand believes, immanently presupposes all the basic truths of philosophy (p. 97).

Chapter I investigates and restates the problem of cognition. All true cognition is receptive, not an intellectual production. Here the author states his basic disagreement with the critical philosophy of Kant whose greatness in other concerns he by no means underestimates. Adolf Schlatter in modern New Testament research has made a similiar critique of Kant as early as 1906 in his lectures on "Philosophical Labours since Descartes." However, cognition is never wholly passive, for as we think about an object we must enter into its reality, a process which v. Hildebrand rightly calls "geistiges Mitgehen." The activity of the "intellectus agens" in cognition is an active realization of receiving the data that are being perceived.

Chapter III throws into bold relief the difference between all forms of a pre-scientific and naive reflection and critical philosophical thinking. The former is uncritical, often practical-pragmatic and usually unsystematic. In men of genius, dramatists, poets, composers, this naive type of reflection, though unsystematic, is often deeply significant, laying hold of reality through an intuitive grasp and hence close to strict philosophic cognition which is both systematic and critical. In Chapter IV von Hildebrand elucidates the object of philosophic inquiry, that is, a priori knowledge having the character of stringent necessity. The author judicially explores various types of a priori knowledge as well as the ambiguous term 'experience.' Chapter V is also highly suggestive, since it works out a clear distinction between philosophy and other sciences.

This book deserves translation.

William A. Mueller

A Philosophy of the Christian Religion. By Edward John Carnell. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1952. 525 pages. $6.00.

The versatile Professor of Fuller Theological Seminary, author of a prize-winning *Introduction to Christian Apologetics* (1948) and a critical tome on *The Theology of Reinhold Niebuhr* (1950), presents in this new and compre-

hensive work *A Philosophy of the Christian Religion.* The title itself is suggestive of a less dogmatic tenor than some reviewers recognized in Carnell's first work mentioned above. The argument in favor of the highest and best in Christian thought and life runs cogently and convincingly. The writer states his presuppositions with candour and honestly. Patiently, step by step, Carnell follows the circuitous and often devious paths of modern man as he tries to secure himself against God who like Thompson's Hound of Heaven relentlessly pursues him in love—and for his own ultimate good.

Carnell's work is contemporary in that it attempts to speak to the condition of modern man. He consequently ranges over a wide territory. The human venture as it is crystallized in so cross-currents of present day thinking and behaviour of man is brought under careful scrutiny. The problems of freedom and authority, of self-love and divine love, the range and limits of reason and rationality, the challenge of scientific method and positivism, the siren voice of pleasure, the clamor of humanism and the allurement of modern universalism, these together with revolutionary ideologies such as Communism and Nazism, come within the purview of the author's interest and criticism.

In Part II Carnell confronts what he calls "The Lower Immediacies", that is, the hedonist pursuit of pleasure and its issue in boredom and frustration and guilt. Marx and Communism lead men into a dead-end street, for they promise security to the individual by robbing him first of true selfhood. Yet, Carnell is painfully aware of Christendom having tragically contributed to the rise of this modern false Messiah by its lethargy and blindness to social issues. Read the footnote on page 126! In Part III Carnell discusses "The Higher Immediacies" which include modern man's idolatrous devotion to scientific method; the positivist fallacies entailing the loss of metaphysics and the undercutting of ethics; and finally the inability of man through pure rationality (Spinoza et al.) to solve the human enigma.

In Part IV entitled "Threshold Options" modern humanism (Lamont, Potter) is carefully and sympathetically examined and found wanting in the end. Part V "Kingdom Clarifications" summarizes the author's philosophy of religion as he comes to grips with universalism, represented so brilliantly by Nels F. S. Ferre's *Agape* theology. Carnell finds universalism quite appealing for various reasons, but on the basis of Holy Writ and because of the tragic seriousness of the human predicament and God's holiness he is constrained—we think rightly so—to reject universalism as an option of immediacy. Chapter X of Part V presents an acute analysis of the primacy of institution as affirmed by Roman Catholicism. Epistemologically Chapter XI dealing with "The Loci of Truth" offers Carnell's critique of Kierkegaardian existentialism and his own specific view of Christian truth.

It is significant to this reviewer at least that Carnell while still defending propositional revelation makes due allowance for the unique emphasis of the Bible on personal truth, for he distinguishes now between *knowledge* by *inference* and *knowledge* by *acquaintance* and furthermore between *knowledge* of *things* and *knowledge* of *persons.* Here he is close to the best in modern thought as represented by Griesbach, Buber and Emil Brunner. But to Carnall personal truth, the truth of commitment does not exclude 'resting of the mind in the sufficiency of evidences' (p. 450). "A person may *truly* be a human being; he may *comprehend* formal truth after memorizing a world view; but he *is* the truth only when he is kind, humble, and gentle in his own character . . . Christianity places a premium upon the third locus of truth—truth in the heart—because man is related to God personally; and in all personal affairs fellowship rests upon trust." (pp. 451-2).

The final chapter on "The Sum of the Matter" makes a strong case for Biblical Christianity. The latter does not denounce the lower immediacies but redeems them into a higher unity and assigns them their proper place within man's love towards God in Jesus Christ. But man must

will, impelled by God's Spirit, this redeeming love and accept it, live by it, in order to experience its mystery, grandeur and power for time and eternity.

William A. Mueller

La Philosophie de Leon Brunschvicg. By Marcel Deschoux. Paris: Presses Universitaires de France, 1949. 243 pages. Fr. 350.00.

The late Professor Brunschvicg lived from 1869 till 1944. He died in exile, a victim of Nazi brutality. For over thirty years he was one of the shining lights of the famous Sorbonne. His doctoral thesis on "The Modality of Judgment" appeared in 1897 in Rouen, but the savants of Paris at once recognized its intrinsic worth and soon its author found himself honored as one of the leading thinkers of his country. Brunschvicg is an austere thinker, exacting in his language, loathing all cheap rhetoric, and having a strong sense for scientific facts and historical developments. The history of thought engaged his attention again and again, and Plato, Spinoza and Kant seem to have influenced him the most. Like Whitehead, Brunschvicg looked upon the seventeenth century as the century par excellence in philosophy. Descartes' *I doubt*, Montaigne's *I know* and Pascal's *I believe* furnished a fruitful field for critical reflection and opened up the possibility of uniting these disparate insights into a higher synthesis. Brunschvicg's philosophy was always a thinking about thinking rather than a thinking about the thing in itself. To him reason is revealed not in the mere succession of events but in the critical judgment which thinking man brings to bear on these events. The appearance in history of man's critical faculty was to him the decisive event in history.

Brunschvicg's critical analysis is the only method that is proper to philosophical studies. Analysis is intelligence in action. The aim of the philosopher is honest, humble search for truth and first principles. To realize this aim philosophy must be untrammeled by prejudice, be it rooted in mythology, social bias or the impulses of passion. Genuine philosophy is therefore the task of man's intelligence and

its concern for truth must not be sacrificed to anything, not even to the exigences of success

Marcel Deschoux has lucidly interpreted this thinker who has been classified as a relative idealist In seven chapters this interpreter views the philosophy of Leon Brunschvicg by giving first special regard to 'The Conception of Philosophy', then to 'the Theory of Knowledge', thirdly, to 'The Analysis of Scientific Thought', then to "The Progress of Conscience and the Critical Discernment of Values', fifthly Deschoux describes Brunschvicg's idealism under the caption 'Humanism and the Spiritual Life', then in chapter VI 'Religion and Philosophy' are being discussed and the final chapter deals with 'The Inspiration of Brunschvicg'.

Brunschvicg was very critical of much contemporary Christianity, and he held that our faith might yet take the lead in matters spiritual if it purified itself But as Roger Mehl has rightly pointed out this French philosopher, enamored by his idealistic view of history, accords religious significance to Christianity only at the point where it must deny its very essence, that is, its anchorage *in* history He sees truth in the order of eternity, hence views the Christian faith as mainly looking backward, while philosophy is ever turned towards the future This is a gross misinterpretation of the genius of the Christian faith.

William A. Mueller

Paramahansa Yogananda. Autobiography of a Yogi. New York: Philosophical Library, 1951. 501 pages. $3.50.

We possess the studies of Paul Deussen, Rudolf Otto, J. Davies, Datta and many others dealing with Hindu thought and religion, but this autobiographical account has a distinction all its own. The author, a practicing swami-yogi, hails from an upper-class background, his father having been a prominent railroad official in India, while his mother was a charming Bengali woman given to a life of charity on behalf of the poor. Both parents are described as exemplary in all their ways and, though in a position of affluence,

shunned all luxuries and display, giving themselves with ardour to the inherited traditions and religion of their forefathers. The writer of this singular autobiography graduated from Serampore College established at the beginning of the modern missionary era by William Carey, Baptist mission pioneer. As in the case of Ignatius Loyola, founder of the Jesuit order, so Paramahansa Yogananda found it difficult to concentrate on his studies. The thought of God and spiritual things always got in between his studies and his desire to graduate from college. The fact of miracle, according to Goethe faith's greatest child, is in the writer's record as natural as breathing. Some remarkable miracles in spiritual guidance are reported. Likewise healing miracles are mentioned.

Yogananda's experience with his Master guru Yuketswar is recorded in chapter 10. It makes fascinating reading whatever our final appraisal may be. That the word 'sin' occurs but rarely is significant for Hindu religion. Shame, evil habits, ignorance, ego-centricity, sense delights are mentioned, but sin in the biblical sense is not understood.

William A. Mueller

The Upanishads: A New Translation, Vol. II. By Swami Nikhilananda. New York: Harper and Brothers, 1952. 390 pages. $4.50.

This volume of translations is the second in a projected series of four. Volume one appeared in 1949, containing the *Katha, Isa, Kena,* and *Mundaka* Upanishads. Volume two, before us, offers a translation of the *Svetäsvatara, Prasna,* and *Mändukya,* along with Gaudapada's Karika (a commentary on the *Mändukya*).

As in volume one, the translator prepares brief introductions to each *Upanishad,* and follows them with the introductions of Sankarächarya, the great eighth-century Hindu philosopher and commentator.

Pages 134 contain an essay by the author on the subject of "Hindu Ethics." In a sense, it should be read with the introductory essay in volume one, on Hindu metaphysics and psychology. Again, a brief glossary is appended.

Four of the very greatest Upanishads are planned for the succeeding two volumes: the *Taittiriya, Aitareya, Brihadäranyaka,* and *Chhändogya.* It would be interesting to have an essay, in the final volume, in which the translator would attempt a synthesis of the wide divergencies in the points of view of the various Upanishads. For example, the *Taittiriya* emphasizes the role of the Vedas and of the sacrifices in attaining the bliss of Brahman. The *Svetäsvatara* is fervently theistic, and portends some of the (later?) Bhakti developments. The *Brihadäranyaka,* the most impressive one of the lot, affirms the strictest idealistic monism, wherein there is neither room nor need for God.

The translations are readable, and knowledge of their contents would not only broaden one's culture, but, as well, serve as a basis of understanding as East and West come closer and closer together in our contracting world.

T. D. Price

The Progress of Dogma. By James Orr. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952. $3.50.

The Eerdmans Company has been rendering a needed service by its returning to print of numerous old and conservative works. Professor Orr of the United Free Church College, Glasgow, was a man who deserved and deserves a hearing. In these times of renewed interest in dogma, the book will very probably have a good circulation.

The Progress of Dogma is a genetic history of doctrines, topically arranged. Delivered originally in the U. S. A. in 1897, they were intended to make reply to the famous voices of Harnack and the Historicists. The author was learned and devout, being at home both in the thought-content and spirit of the materials which he expounded. After two introductory chapters, the following topics are presented: Doctrine of God, Man and Sin (Grace and Predestination), The Person of Christ, Atonement, Justification, Post-Reformation Theology (to 17th and 18th centuries), and Modern Restatement.

T. D. Price

Faith and Education. By George A. Buttrick. New York: Abingdon-Cokesbury Press, 1952. 136 pages. $2.00.

Anyone who has read a book by Dr. Buttrick knows that he is just as forceful and dynamic a writer as he is a speaker. In this volume it is his contention that our schools with their emphasis on "progressive education" are not preparing individuals realistically for life. With penetrating analysis as keen as a surgeon's knife he lays bare the utter folly of holding to the idol of "suspended judgment" which has infested the body of our school system and led our youth either to ignore the eternal verities of life or to look down their collective noses with a sort of intellectual arrogance when they are confronted with them. He calls for education to recognize and follow as the basic truth of life the Great Commandment that man should love God with his whole being and love his fellowman as himself. Only by doing this can education have meaning and purpose.

Dr. Buttrick has placed society in his debt by revealing to us the inadequacies in our education and also by pointing out to us the directoin in which the solution is to be found.

Findley Edge

Studies in Third Millennium History. By T. Burton-Brown. London: Luzac and Co., 1946. 120 pages. 10s. 6d.

In a series of essays, which correlate evidence from excavations in various parts of the Mesopotamian and eastern Mediterranean basins, the author attempts to indicate the historical-chronological interrelationships existing in these regions in the third millennium B. C. Though various artifacts are considered, ceramic similarities constitute his chief index to cultural affinities and main support for chronological framework.

The author writes from the viewpoint that history, "either of remote or more recent periods, can never be satisfactorily examined except by being placed on a wider basis than that of nationalism . . ." and that it is a mistake to neglect the "international" aspects even of prehistory.

Wm. H. Morton

Westminster Historical Maps of Bible Lands. Edited by G. Ernest Wright and Floyd V. Filson. Philadelphia: The Westminster Press, 1952. 24 pages. $1.00.

We are again indebted to the Westminster Press for a most useful Bible study tool. This 6⅜x9¼ in. booklet contains 16 full-page color reproductions of maps from the well-known Westminister Historical Atlas to the Bible. The value of this most excellent series of Bible-land maps is enhanced by the convenient size of the booklet and the inclusion of a map index which serves as a guide to the location of known Biblical sites. For classroom and study desk from Sunday School to Seminary this tool should be most welcome.

Wm. H. Morton

Home and Church Working Together. By W. Neill Hart. New York: Abingdon-Cokesbury Press, 1951. 157 pages. Price not given.

Here is a book dealing with a problem that is receiving increasing attention in the field of religious education. Although it was written at the request of the Editorial Division of the Methodist Church, all denominations will find practical suggestions that can be used with profit.

After pointing out the reasons for his contention that the church and home must cooperate, the author discusses in a practical way how they may cooperate. In the solution to this problem the church must take the lead in certain areas, in others the home must take the lead. This book is highly recommended both for parents and church leaders.

Findley Edge

Establishing the Converts. By Arthur C. Archibald. Philadelphia: The Judson Press, 1952. 108 pages. $2.00.

The problem confronted by the author is, how to conserve the fruits of evangelism. It is becoming increasingly apparent that far too many of those who make a profession of faith in Christ are subsequently lost to the church and the service of Christ.

Recognizing that the church has a responsibility to the new convert to help him develop in character and personality

that is distinctly Christian, the writer makes some sane practical suggestions that can be used within the framework of the present church program. This book will be helpful to those who are seeking the solution to this problem.

Findley Edge

How to Read Better and Faster. By Norman Lewis. New York: Thomas Y. Crowell Co., Second Edition, 1951. xvi, 416 pages. $1.75.

Reading and Vocabulary Development. By Christian Oliver Weber. New York: Prentice-Hall, Inc., 1951. vi, 159 pages. $2.00.

Good speakers must be good readers, since reading "maketh a full man." The correlation between reading and speaking—along with writing and listening—is being recognized increasingly by departments of communication in colleges, universities, and graduate schools. Consequently, materials for studying "the whole act" of getting one's ideas across to others are becoming increasingly available.

Mr. Lewis' handbook is for individuals to use in an effort to increase their speed of reading "from 25 to 50 per cent." Setting forth the specific techniques which "reflect established practices in reading clinics throughout the country," Mr. Lewis suggests that one who would read at his top level of efficiency should analyze his present reading habits; train himself in instantaneous perception; speed up his comprehension; eliminate inner speech, vocalization, lip movements, and regressions; build a large reading vocabulary; sharpen his intellectual curiosity; and develop habits of active thinking. Filled with tests, charts, word lists, and short selections for rapid reading, this "how-to-do-it book" ought to produce results if used conscientiously as directed.

Mr. Weber's manual is based on the theory that reading speed and comprehension do not function in isolation. Very elementary in approach and content, it might be of some service to one who seeks all available suggestions for improving his skill in reading widely but well.

Charles A. McGlon

Children In the Bible School. By Lois E. LeBar. Westwood, N. J.: Fleming H. Revell Co., 1952. 382 pages. $4.50.

This is a book that deals with the spiritual, mental, emotional, social and physical development of the child from the Nursery through the Junior years. It is conservative in its theological approach but progressive in its educational approach In light of the spiritual and psychological development of the child the author discusses teaching methods and worship experiences.

Findley Edge

Parent Education and Christian Family Life in the Local Church. Board of Christian Education, Presbyterian Church, U. S. A., Philadelphia, Pa.

This is a brief manual designed to give help in planning for better parent participation for those churches using the "Christian Faith and Life" teaching program Other churches interested in securing better home-church cooperation will find in this booklet excellent suggestions that can be adapted to their particular teaching program.

Findley Edge

Scattered Abroad. By E. C. Routh. 134 pages. 60 cents.

Rainbow South. By Albert McClellan. 131 pages. 60 cents.

Clash of Swords. By Pen Lile Pittard. 77 pages. 35 cents.

The Birthday Wish. By Mary Christian. 98 pages. 35 cents.

A Lei for Malcolm. By Cornelia Leavell. 72 pages. 35 cents. All from Broadman Press, Nashville, Tenn. 1952.

During the year 1952-53, the theme for special study in Southern Baptist foreign missions will be "Advance into New Areas". The entire series is now ready, with books designed for adults, young people, intermediates, juniors, and primaries, as listed in that order above.

The adult book is naturally the most substantial of the group. It deals in historical and descriptive fashion with those countries which Southern Baptists have entered to open new work since 1940, some twenty in all. Dr. Routh has furnished a much needed handbook for these rapidly expanding aspects of the denomination's world outreach.

Rainbow South is confined to Central America, which has recently become a mission field of the Foreign Mission Board. The graphic description of this area, based upon a recent tour of inspection by the author, deals principally with Guatemala and Costa Rica.

The intermediate book, *Clash of Swords*, covers the Moslem areas of the Near East and recent Southern Baptist adventures into this region. The junior book is a collection of five stories from as many countries: Hawaii, Siam, Venezuela, Ecuador, and Southern Rhodesia, while the primary book is confined to the Hawaiian Islands. All are well-suited to their age group.

H. C. Goerner

African Heritage. By Emory Ross. Friendship Press, New York, 1952. 145 pages. Cloth $2.00. Paper $1.25.

Jungles Ahead. By Esther D. Horner. Friendship Press, New York, 1952. Cloth $2.00. Paper $1.25.

In very different ways these two books tell the story of the new Africa and its challenge to Christian faith. Dr. Ross, executive secretary of the African Committee of the Division of Foreign Missions, National Council of Churches, and widely recognized as the world's outstanding authority on African affairs, describes in terms of keen analysis the struggle for human rights, the need for improved agriculture, the demand for increased educational opportunity, the threat of Communist propaganda, and the need for strong, independent churches, laying heavy responsibility upon Christians of North America to help meet these needs. The gist of the matter could hardly be better put into such concise form.

In Mrs. Horner's book, the new Africa comes alive in the person of six contemporay Africans whom she has known during her recent missionary career. One sees new forces in conflict with the old in the lives of a daughter of a converted witch-doctor; a soldier who sees service in North Africa and Europe and then returns, a changed man, to his native village; a Sudanese lad of mixed birth, who goes to America to study and returns to his native soil to serve. Mrs.

Horner, wife of the professor of Missions at Louisville Presbyterian Seminary, spent ten years in French Cameroon. She writes with real artistry.

H. C. Goerner

Congo Cameos. By Catharine L. Mabie, M.D. Judson Press, Philadelphia, 1952. 191 pages. $2.50.

Dr. Catharine Mabie went to the Belgian Congo as a medical missionary for Northern Baptists in 1898, serving with distinction until her retirement in 1941. She returned to attend a conference at Leopoldville in 1946, thus spanning virtually half a century of progress in Africa. Out of her memories of the years at Banza Manteke and Kimpese in the Congo she writes, with the emphasis placed, not so much upon her own achievements as upon the lovable qualities of her African friends, to whom she refers appreciatively as "Congo cameos," carved from an upper level of life, against the background of darkness which was the old Africa. Her testimony should be an inspiration to this generation, and in particular to young women who are still needed to minister to the physical and spiritual needs of the people of that great continent.

H. C. Goerner

Great Missionaries to India. By J. Theodore Mueller. Zondervan Publishing House, Grand Rapids, 1952. 186 pages. $2.00.

William Carey: Cobbler to Missionary. By Basil Miller. Zondervan, Grand Rapids, 1952. 152 pages. $2.00.

Twenty Missionary Stories from India. By Basil Miller. Zondervan, Grand Rapids, 1952. 122 pages. $1.50.

Here are three helpful additions to any library of missionary biography, all dealing with men and women who served in India. The most comprehensive is Mueller's collection of brief biographical chapters on the lives of seventeen great missionaries from Ziegenbalg to Bishop Azariah. Familiar figures such as Carey, Martyn, Scudder, Wilson, and Duff are included, along with some not so well-known.

More original is the selection in Miller's book. While a few well-known stories are included, such as that of Ida Scudder, most of the twenty are about recent, little-known characters. Together these three books cover the high-points of Christian history in India as seen in the lives of typical personalities.

H. C. Goerner

Protestant Thought in the Twentieth Century. Edited by Arnold S. Nash. New York: The Macmillan Co., 1951. xii plus 296 pages. $3.75.

Under the leadership of Dr. Arnold S. Nash of the University of North Carolina, a group of Protestant theologians have collaborated to study the progress in Christian thought which has been made during the first half of the twentieth century and to seek to ascertain the possibilities for the future.

Contributors to this volume are such eminent theologians as G. Ernest Wright, Floyd V. Filson, George F. Thomas, Walter M. Horton, Waldo Beach, John C. Bennett, George H. Williams, Seward Hiltner, Charles W. Gilkey, H. Shelton Smith, H. S. Leiper, and John A. Mackay. The fields covered in the articles are Old and New Testament study, philosophy of religion, systematic theology, Christian ethics, Church history, pastoral theology and psychology, preaching, Christian education, reunion and the ecumenical movement, Christianity and other religions. The articles by Wright, Filson, and Hiltner are very stimulating.

Taylor C. Smith

Jesus and the Hidden Bible. By Joseph Hayyim Krimsky. New York: Philosophical Library, 1951. 81 pages. $2.75.

This is a comparative study of the beliefs, concepts and teachings of Jesus as set forth in the Gospels and as foreshadowed and paralleled in the Apocryphal Books. The author tries to set forth the thesis that Jesus not only came to fulfill the Law and Prophets, but also to accomplish what

he believed to be the destiny and redemptive mission of the Son of Man, by vicarious expiation, through the sufferings of the Messiah, as foretold and envisioned in the Apocryphal Books. This thesis is hardly tenable because it is impossible to determine the extent of the influence of these writings among the *Am-ha-Aretz* before and during the day of Jesus.

Human Crisis in the Kingdom of Coal. By Richard C. Smith. Friendship Press, New York, 1952. 113 pages. Cloth $2.00. Paper $1.25.

A forthright, hard-hitting presentation of the coal-mining community as a home missions challenge. Emphasis is not so much upon problems of labor and management as upon the human factor. The author has been for ten years director of the Mountaineer Mining Mission at Morgantown, West Virginia, and has also studied conditions in mining towns of Europe. He knows mining and miners. His constructive suggestions should not go unheeded.

Serving Rural Puerto Rico. By Justus G. Holsinger. Mennonite Publishing House, Scottdale, Pennsylvania, 1952. 232 pages. $2.75.

This heartening story of what has been accomplished in one rural community in Puerto Rico by a new Mennonite mission project inaugurated in 1943 deserves to be studied as an example of a well-integrated program of medical, agricultural, educational, and evangelistic missions making a real impact upon an entire community. This unique plan of using short-term personnel effectively has possibilities for other groups.

Spurgeon's Sermons, V. I. By Charles Haddon Spurgeon. Grand Rapids, Michigan: Zondervan, 1952. 383 pages. $2.95.

Twenty volumes of Spurgeon's sermons are being reissued by the Zondervan Publishing House. The entire set may be purchased for $54.00. This is the first volume.

BOOKS RECEIVED

A Watchman on the Wall. By Wilbur M. Smith. Grand Rapids, Michigan: Eerdmans, 1951. 191 pages. $2.50.

Park Street Prophet. By Harold Lindsell. Wheaton, Illinois: Van Kampen Press, 1951. 175 pages. $2.25.

Funeral Sermons and Outlines. Grand Rapids, Michigan: Baker Book House, 1951. 107 pages. $1.75.

Bible Characters. By Moody, Talmadge, and Parker. Grand Rapids, Michigan: Zondervan, 1951. 475 pages. $3.95.

Gleanings from the Word. By Kieth L. Brooks. Wheaton, Illinois: Van Kampen Press, 1951. 160 pages. $2.00.

How to Live with Yourself. By Merv Rosell. Wheaton, Illinois: Van Kampen Press, 1951. 77 pages. $1.00.

Revival: God's Plan for Today. By Merv Rosell. Wheaton, Illinois: Van Kampen Press, 1951. 60 pages. $1.00.

The Fruit of the Sycamore Tree and Other Sermons. By J. Vernon McGee. Wheaton, Illinois: Van Kampen Press, 1952. 81 pages. $1.00.

Great Sermons from Master Preachers of All Ages. Edited by Theodore W. Engstrom. Grand Rapids, Michigan: Zondervan, 1951. 180 pages. $2.00.

Rise of Empire. By Garet Garrett. Caldwell, Idaho: The Caxton Printers, Ltd., 1952. 61 pages. 75 cents.

Liberty or Equality. By Erik von Kuehnelt-Leddihn. Caldwell, Idaho: The Caxton Printers, Ltd., 1952. 368 pages. $6.00.

Modern Poetry and the Christian Tradition. By Amos N. Wilder. New York: Charles Scribner's Sons, 1952. 284 pages. $3.00.

Man-Living Soul. By R. Dean Goodwin. Philadelphia: The Judson Press, 1952. 111 pages. 75 cents.

Answer to War. By Millard Lind. Scottdale, Pennsylvania: Mennonite Publishing House, 1952. 139 pages. $1.75.

Off to Brazil. By Nina Millen. Friendship Press, New York, 1951. 126 pages. Cloth $2.00. Paper $1.25.

The Gray Eyes Family. By Edith J. Agnew. Friendship Press, New York, 1952. 127 pages. Cloth $2.00. Paper $1.25.

Mr. Bradford Gets Around. By Harding W. Gaylord. Philadelphia: Muhlenberg Press, 1952. $1.25.

Consider Paul. Revelation and Inspiration in the Letters of the Apostle Paul. By Holmes Rolston. John Knox Press, Richmond, Virginia, 1951. $3.00.

Saints Alive. By James R. Adair. Van Kampen Press, Wheaton, Illinois, 1951. $2.00.

Man's Ruin. By Donald Grey Barnhouse. Van Kampen Press, Wheaton, Illinois, 1952. $3.00.

The Epistle to the Philippians. A Devotional Commentary. By F. B. Meyer. Baker Book House, Grand Rapids, Michigan, 1952. $2.50.

The Law in the Prayer. By J. Campbell Jefferies. Exposition Press, New York, 1952. $2.00.

Ye Are Gods. By Annalee Skarin. New York: The Philosophical Library, 1952. 343 pages. $4.75.

New Discoveries In Babylonia About Genesis. By P. J. Wiseman. London: Marshall, Morgan and Scott, Ltd., 1946. 143 pages. 6s.

Ugaritic Mythology. By Julian Obermann. New Haven: Yale University Press, 1948. 110 pages. $2.75.

The Hieroglyphics of Horapollo. By Horapollo Niliacus. New York: Pantheon Books, 1950. 134 pages. $3.50.

Sacred History. By H. Daniel-Rops. New York: Longmans, Green and Co., 1949. 433 pages. $4.50.

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